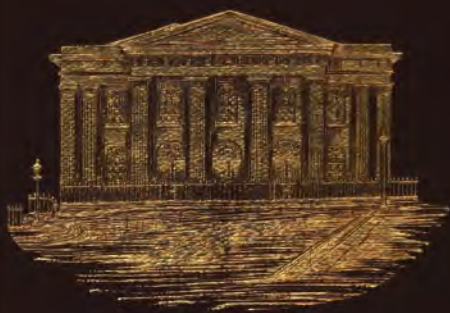

HISTORY

OF

Broughton Place United Presbyterian Church

WITH

SKETCHES OF ITS MISSIONS

PRINTED BY MUIR AND PATERSON, EDINBURGH.

HISTORY

OF

Broughton Place United Presbyterian Church

WITH SKETCHES OF ITS

MISSIONARY OPERATIONS

COMPILED AT THE REQUEST OF THE SESSION

With Illustrations

EDINBURGH
WILLIAM OLIPHANT AND CO.
1872

MINUTES RELATING TO THE JUBILEE OF THE OPENING OF THE CHURCH.

AT a joint-meeting of Session and Managers held on the 27th January 1871, it was agreed that special notice should be taken of the Fiftieth Anniversary of the opening of the Church, and that the arrangements should include:—

1. Special services on Sabbath, the 28th May.
2. A special meeting of the Congregation on Monday, the 29th May.
3. The preparation of a Sketch of the Origin and Progress of the Congregation, to be read at the week-day meeting.

Special services were accordingly held in the Church on Sabbath, the 28th May. The Rev. Dr. Thomson preached in the forenoon, from the text, Exodus xiv. 15; the Rev. William Arnot, Free High Church, in the afternoon, from the text Luke ix. 31; and the Rev. Dr. Beadle, of Philadelphia, U.S., in the evening, from the text, Rom. v. 11.

On Monday, the 29th May, a special meeting of the Congregation was held in the Church, at half-past seven o'clock P.M. The chair was occupied by the Rev. Dr. Thomson, who was accompanied to the platform by ministers and others of various denominations. The meeting was opened with prayer by the Rev. Thomas Main, Free St. Mary's. Mr. Alexander White, Session-Clerk, then read extracts from a History of the Congregation. The meeting was afterwards addressed by the Rev. Dr. Cairns, Berwick; the Revs. Drs. Goold, Finlayson, Peddie, and MacGill, Edinburgh; the Rev. Gavin Martin, Missionary from India; and John Millar, Esq. of Sheardale.

MINUTE OF SESSION, 27TH JUNE, 1871.

"*Inter alia*,—The Clerk having reported in regard to the meetings held in celebration of the Fiftieth Anniversary of the opening of the Church, the Session, after due deliberation, unanimously resolved—That the History of the Congregation, an Abstract of which had been read by the Clerk at the meeting of 29th May, should be printed. Mr. White was asked to prepare the same for the press."

EXCERPT FROM MINUTES OF SESSION, 19TH MARCH 1872.

"*Inter alia*,—The Committee on the printing of the History of the Congregation having reported that the volume was nearly ready, the Session unanimously resolved to record in their minutes their most cordial thanks to Mr. ALEXANDER WHITE, Session-Clerk, for the great amount of labour and research he has cheerfully expended in the preparation of the History of the Congregation, and for the interesting, careful, and judicious manner in which the work has been executed.

"The Committee further reported that Mr. JAMES MARSHALL, Senior Member of Session, had expressed a strong desire to present a copy of the volume to every family in the Congregation, whereupon the Session unanimously agreed to record their grateful appreciation of Mr. MARSHALL'S kindness, evincing as it does his ardent attachment to and unabated interest in the Congregation with whose prosperity he has been so long and so intimately associated.

"It was also agreed that the foregoing extract from the Minutes of Session should be printed in the volume."

PREFACE.

THE circumstances which led to the preparation of the following History of Broughton Place Congregation are fully stated in the preceding Minute of Session.[1] It is now printed mainly for the perusal of the members and children of our Church, to whom, it is believed, it may read some valuable lessons and serve some important uses; and this fact will both explain and justify the minuteness with which some things have been narrated, respecting which, had mere publicity been intended, there would have been more reticence.

Gratitude is surely one feeling with which the members of the Church must peruse this narrative—gratitude ever growing as the story advances. During all the fifty years in which we have worshipped in our goodly and spacious sanctuary, we have never known a period of depression. Our changes under our three ministers have been nothing more than variations in the measure of a prosperity which

[1] Minute of 27th June 1871.

was solid and constant. We have been singularly honoured by the number of men of eminent piety, usefulness and public spirit that have adorned our membership, many of whom are now "shining as the brightness of the firmament." And it is among the highest of our blessings that we have been enabled, single-handed, to plant the standard of the Gospel in three separate parts of the Foreign Mission field; and that while assisting in rearing several congregations in Edinburgh, we have, unaided, gathered together a promising Mission Church, and built for it a commodious house of prayer. "Now, therefore, our God, we thank Thee and praise Thy glorious name."

This past preaches to us about our future. There is such a thing possible as "walking worthy" of our past, or failing to do it. But the only way to walk worthy of our past is to exceed it. We must do more than our "first works." There should be no old age in congregations. Churches should not only be like eagles, renewing their youth, but like the "shining light which shineth more and more unto the perfect day." In the stewardship of our wealth, in the putting forth of individual effort for the conversion of men, how far should the second half of our century advance upon the first, so as to make *it* seem

in comparison as the period of childhood and "the day of small things!" With that old Gospel ever preached from our pulpit, which is "the power of God;" with purity in our membership and separation from the world in our people; with devotion animating all our works, and love knitting us in one body and making us feel the joy of service; with an activity in the cause of Missions which shall leave no member idle, but gathering into one our liberality and our spiritual strength, shall make our sound go out to the ends of the earth,—let us aim to resemble that Jerusalem-Church which drew towards itself the wonder and favour even of an onlooking world, and "there were daily added unto it of such as should be saved."

A. T.

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ORIGIN OF THE CONGREGATION.

TO trace interesting events to their immediate or more distant causes—to describe their progress, their present state, and their various results—is a practice sanctioned by the wisdom of ages, is calculated to improve the studious mind, and may afford monitory lessons to all whose attention they attract. As the biography even of isolated individuals tends to interest not only the circle in which they had moved, but also all those whose habits, circumstances and experience are similar to theirs, so the history of particular societies can scarcely fail to be gratifying and useful to their successive constituents and such as may be placed in corresponding situations.

Considerations of this nature gave rise to the following narrative, which will be new to the majority of the present members, and may furnish the future members of Broughton Place Church with a few of the leading facts in its history. These facts have been gleaned from the old documents and minute-books of the Congregation, as also from the reminiscences of *old* members, most of whom have left the Church on earth and have joined the Assembly and Church of the first-born in heaven.

The greater number of our readers are aware that, very soon after the separation of the Seceders from the Church of Scotland on account of prevailing errors and abuses, a perplexing and irritating discussion arose among them respecting the religious clause in certain burgess oaths which were required to be taken in a number of the towns of Scotland; some asserting that this oath could not be taken by any consistent Seceder; others insisting that it might, and that the question regarding it should be made a matter of mutual forbearance. At the end of fifteen years this controversy ended in the division of the Secession into two branches, the party who condemned the religious clause in the burgess oaths being popularly known as the Anti-Burgher, and the other as the Burgher Synod.

The Congregation which now assembles in Broughton Place was the *second* in Edinburgh that belonged to the Burgher side of the Secession Church. It originated in a division from the "Associate Congregation of Edinburgh;" or to use the name so much better known—so familiar, indeed, to us all—from Bristo Street Congregation. The causes of separation present a wide and by no means an inviting field of observation, extending over a period of not less than six long years of bitter contention, and involving much sinful infirmity on the part of good men. Deprived by death in 1779 of their amiable and accomplished pastor, the Rev. John Patison, the congregation of Bristo Street sought to have the vacancy supplied by calling some ordained minister. Disappointed not fewer than five times in their attempts—for the demon of discord had invaded

the flock, which had hitherto been distinguished by prosperity and peace, and foiled their efforts and hopes—the members gradually ranged themselves into two parties; and so entirely did the spirit of faction prevail, that the mere circumstance of a proposal emanating from or supported by the one party was certain to elicit the determined dissent and opposition of the other, while dark and unfounded suspicion of each other's motives and conduct completed the terrible portraiture.

Such was the state of matters near the close of 1782. At this date two candidates—the Rev. James Peddie, and the Rev. James Hall, secured the preference of the respective parties. The former having been declared elected, the supporters of the latter felt dissatisfied, not so much with the merits of the successful candidate as with the manner in which the proceedings at the moderation were conducted. The votes were so nearly equal that the decision of the moderator was disputed, which led to the former strife being continued with renewed heat and bitterness, the aggrieved party taking their cause first to the Presbytery and then to the Synod. The simple and sure remedy would have been *disjunction*, thus allowing each party to abide by the minister of its choice; and the arrangement would have been as beneficial and wise, as seemly, for even the Supreme Court found "that there were more people about Edinburgh wishing to attend Gospel ordinances, as dispensed by them, than could conveniently meet in one place." But this healing measure, so obviously reasonable, was yet neither acceptable at first to the dissentients themselves, nor when it became

so, did it meet with the approval of the ecclesiastical courts. The truth is, that both in the case of congregations and Church courts at this period, internal schism, though regarded as a great evil, was preferred, or at any rate less dreaded than open separation. Besides, a strong prejudice existed against sanctioning more than *one* congregation in any town or locality; and it extended even to the metropolis itself. It was at this date without a precedent. Hence the determination to remain and struggle on for victory in any and every way however unlawful and reprehensible. While the Supreme Court discountenanced separation, they tried to restore peace and harmony in the congregation by a method which seems now most strange and even preposterous. They enjoined that the candidate in the minority should be associated as colleague with the pastor of the majority's choice. There was precedent for this—double charges were not uncommon, and if adopted in this case it was judged that all that was wrong would infallibly be put right. To this proposal of the Supreme Court the aggrieved party were not only inclined to offer no opposition, but were disposed to adopt it; but it did not meet with similar approval on the part of the session and majority of the congregation. After repeated meetings, finding that no relief was likely to be had in connection with the congregation, the idea of disjunction at last dawned on the mind of the dissentients; an application was made early in the year 1784 for disjunction from it, which, being peremptorily refused by the session, was carried to the first meeting of Synod. On hearing the two parties, the Synod recommended them to

take more time in order to mature the proposed measure of a collegiate charge.

Conferences of commissioners were accordingly held. At their first meeting it was proposed that, before proceeding to business, the managers should lay before the meeting a statement of the funds of the Church. This was agreed to, but after repeated adjournments neither books nor extracts were submitted. The claim which a congregation has to know all about its own financial affairs does not seem to have been recognized at that time; for we find one of the managers insisting, "that the congregation had no more right to require a state of their funds than tenants had to question their landlords concerning the way they applied their rents"—another said, "that the managers had a legal *tack* of the *subjects*, in which the *congregation* was *not* so much as *mentioned*, that they therefore had a right to all the '*mails*' and '*duties*' arising therefrom, without being accountable to any for the way in which they were applied, and that the members, who got value for their money, had nothing to say in the matter more than those of the audience who are not members." It was then resolved to call a meeting of the congregation. At that meeting several proposals were made regarding the provision necessary for the support of a *second* minister, which was to be £120, including house rent. Various plans were suggested as to how this sum should be raised; among others, the very reasonable one of increasing the annual rent of the seats by one-half, the rents being as low as from 1s. 6d. to 3s. 6d. It was considered by the minority that the proposed addition would

not overburden the seat-holders. This plan was however objected to by the managers, who held "that the congregation had no power to raise the seat-rents without their permission."

Having failed to get an amicable arrangement, the aggrieved members again applied to the Synod for disjunction, on the 7th September 1784, in the following terms:—"That as we, your petitioners, gave in a petition to this reverend court at their last meeting, craving a disjunction from Bristo congregation, which petition, this reverend Synod thought proper to defer judging on till this meeting, your petitioners having paid all due regard to the recommendation of the Synod at last meeting anent our cause, still find the former grounds of petitioning unremoved, with others added, particularly the following one, viz.: That the managers, availing themselves of their civil powers, have declared that they will not allow any addition to be laid on the seat-rents, the only certain resource the congregation can have for raising a stipend for a second minister; this we take to be a decisive answer to the Synod's recommendation, and so we are shut up to the prosecution of our petition.

"May it therefore please this reverend court to take up and judge in our petition already before them, and grant us the disjunction therein craved, and your petitioners will ever pray, &c.

"JOHN LEECHMAN, *President*."

The discussion on this cause seems to have occupied the whole time of the Synod at four sederunts, as appears from

the following extracts from the Synod's minutes :—"Bristo, September 8th, 1784.—The Associate Synod met, and being constituted, Transmitted and read a Petition from the Session and Congregation of Bristo, craving that the Synod would explain their recommendation of last meeting relative to the requiring of no acknowledgment with respect to past differences."

"*Eodem loco et die, hora* 4 *p.m.*—The Synod met, and being constituted, Read again the Petition from the Complainers in the Congregation of Bristo, and the answers to it by the congregation mentioned in the minutes of last meeting. Commissioners on both sides were fully heard and removed."

"*Eodem loco, Sept.* 9*th, hora* 10 *a.m.*—The Synod being met and constituted, Resumed the cause of the congregation of Bristo and complainers. After long reasoning of members, appointed Messrs. John Low, James Scott, William Kidston, Robert Shirra, David Walker, John Belfrage, David Greig, George Lawson, ministers; and Bailie Buchanan and William Wardlaw, ruling elders, to meet as a committee in the session-house at half-an-hour after four o'clock this night, and converse with the commissioners from the congregation and session, and with those from the complainers, in order to find out some healing method of accommodation."

"*Eodem loco et die, hora* 6 *p.m.*—The Synod met and was constituted,—Received the report of the committee appointed in the forenoon, bearing that the commissioners from the congregation and session, for their own part, as individuals,

agreed that, for accommodating their dissatisfied brethren, all that bounds of the congregation of Bristo eastward of the Canongate Tolbooth Wynd, including all the back of the Canongate from said Wynd eastward on both sides, should be disjoined from the congregation of Bristo; and that a house for public worship might be erected anywhere without the Watergate, and that all the subscribers of the petition should be allowed to join said new erection, and that all persons in that disjoined bounds, who incline to continue adhering to the congregation of Bristo, be allowed to do so; that the commissioners from the petitioners being called in, insisted that the bounds of the disjunction should be circumscribed from the New Bridge by the north side of the Canongate, including Calton and Beggar-row."

The following deliverance was at length given:—"After long reasoning, the Synod agreed, without a vote, that the subscribers of said petition should be allowed to build a meeting-house any where eastward of the Tolbooth Wynd of Canongate, and that all eastward from said Wynd including the back of the Canongate on both sides, should be held disjoined from the congregation of Bristo in favour of said new erection, and that all within said disjoined corner who inclined to continue their adherence to the congregation of Bristo should in like manner be permitted to do so. Upon this sentence a commissioner from the petitioners asked and took instruments in the clerk's hands, and craved extracts.

"*Extracted by* JOHN BROWN, *Synod-Clerk.*"

The disjoined at once made it their endeavour to procure

a temporary place of worship. In the bounds allotted to them no such place could be obtained. After a considerable time spent in anxious inquiry, they discovered that a small chapel situated in the Low Calton, St. Ninian's Row, might be procured. This chapel has long ago been swept away by modern improvements. It stood connected with various tenements now also demolished, and was as a whole called the "Saut Backet." The name originated in the strong resemblance which the chapel and the adjacent buildings had to this very useful domestic utensil.[1] This chapel was found, after long and patient search, to be the only place suitable for occupancy by the congregation, but then two difficulties interposed. It was beyond the bounds allotted to the congregation, and, however ridiculous the objection now appears, it was a *Methodist* chapel, and "should not, ay, could not be used consequently for religious worship by an Associate congregation; the stone and the lime had been infected—had become impregnated with *Wesleyanism*, and would certainly taint, corrupt, and subvert the flock." Happily for the credit of our common Christianity, the latter objection was soon silenced, but the former required other *three* weary and irritating months of consideration and debate before it was disposed of, and supply of sermon granted. To enable us to understand this objection, it may be remarked that the parochial or territorial scheme found great favour with our ecclesiastical rulers at that time; and so they laboured, in this instance, prospectively to con-

[1] A peculiarly shaped wooden box for holding salt, still used in many parts of the country.

fine the members of the old and new churches according to their residences, but they did not succeed. It was impracticable; and in the long run the new congregation was allowed to receive accessions from any corner of the city or suburbs, provided the persons applying were not connected with Bristo Street Congregation. The bounds of the new congregation were meanwhile defined to be the area beyond a line as far from the Tron Church as Bristo Street was in the opposite direction. The position of the temporary place of worship should have been below the Tolbooth Wynd, Canongate, and hence the exception taken to the chapel in the Low Calton.

Having at two previous meetings of Presbytery failed to procure supply of sermon in the little chapel, for the reasons indicated, the disjoined persons now resolved to apply for "an enlargement of bounds." On the 22d February 1785, they presented their petition, which was as follows:—"That in consequence of our disjunction, we applied by petition to this reverend Presbytery, in the month of November last, for occasional supply of sermon in the Methodist meeting-house, not being able to procure a site for that purpose within the bounds allotted to us, but they thought it proper to delay giving judgment on our petition at that time; we therefore applied to them again at their next meeting, but met with no better success than formerly, for a second delay then took place; nor are we sure of obtaining it now, although three months are more than elapsed since our first application; and even although we should obtain temporary sermon at this time, the place of worship which we have

procured being without the bounds prescribed by the Synod, we are not sure of having that privilege continued, for the Presbytery have it in their power to withdraw it from us when they please, which would tend to the great hurt of religion in general, and the manifest injury of your petitioners in particular; as we cannot therefore in our present situation obtain even temporary sermon, except on a very precarious footing, and as we intended, at any rate, to have asked an enlargement of our bounds, which in the meantime are extremely narrow and contracted, we thought it proper to present a petition for that purpose to the reverend Presbytery at this time, lest, if we delayed it till after our obtaining sermon, it should be said we acted '*politically*.' We beg therefore the indulgence of this reverend court, while we lay before them the reasons which induced us to present this petition." . . . Several reasons are then stated, the last of which is—"Because we are humbly of opinion that a reasonable enlargement might contribute much to the lasting peace and mutual comfort of both congregations,—for when we should have obtained as much as we could reasonably expect, and when they experience no material injury resulting therefrom, all animosity might entirely cease; envy and every unfriendly sentiment be wholly obliterated, and amity, concord, and every friendly affection be carefully cultivated, then might we revive as the corn, and grow as the vine; our branches might spread, our beauty become as the olive-tree, and our scent as the wine of Lebanon; but if this reverend court refuse to grant us such a reasonable enlargement as will render it safe for us to proceed, what-

ever loss the interests of Christ may thereby sustain must lie at their door."

The speech delivered by one of the commissioners, in support of the petition, is now before us. A few extracts from the MS. may be interesting, as they show the difficulties with which our predecessors had to contend. He takes up and answers the various objections which had been made against granting supply of sermon in the chapel at Low Calton. "The first and most plausible objection is, that the Methodist meeting-house is without the bound prescribed by the Synod. That it is so is not denied; but that the patience of the Synod was worn out before the disjunction was granted, is also a certain fact, and their transition to other business was so rapid, that the petitioners had not an opportunity, at that time, to ask the privilege of a temporary place of worship *without*, if one could not be procured *within* their bounds, till such time as they should have one erected to themselves; and had they asked such a reasonable indulgence, as they really intended to have done, we cannot allow ourselves to doubt that it would have been denied them. Nor can we think that the Synod supposed we might either want sermon till we should build a house for it, erect a tent on the Calton Hill, or in the King's Park, or that we should be confined to a dark, damp and dirty barn, which is the best accommodation that could be procured within the bound allotted us; and even although one of *them* could be obtained, it would be by far too small to contain our present numbers. Besides, to confine us, now, that we are a regularly disjoined body, to a *depopulat-*

ing part of the city, where we can have but very faint hopes of gaining accessions, seems entirely inconsistent with the constitution of the Christian Church; to us the Gospel in such a situation would be like lighting a candle and putting it under a bushel, and to withhold it from us, because we cannot find a convenient place for preaching it within these limits, has a still more unfavourable aspect.

"Again, it is said, Bristo congregation would be greatly injured were we allowed to enjoy the Methodist meeting-house as a place of worship. Far be it from us, Sir, to wish the hurt, or covet the just right of that congregation. May peace long preside within their walls, and prosperity pervade their audience. To erect one congregation on the ruins of another would deserve to be checked, rather than cherished, by every court of Christ. But that is by no means our *intention*, nor could it follow as a *consequence* of our enjoying sermon in that place, which is considerably farther from Bristo meeting-house than the south-west extremity of our bounds. The situation is indeed more central, and it is probable would invite a greater number of attendants than we could reasonably expect at the foot of the Canongate. But then it is not to be supposed that our congregation is to be made up of members from Bristo. No, sir; we hope to obtain accessions from other quarters. Besides, it must be evident that there are more individuals in Edinburgh disposed to favour the Burgher persuasion than one house is capable of containing. Is it not, therefore, a piece of justice to these persons, to the interest of the Secession, and to the Church of Christ, to allow them a privilege on the north

side of the city which they cannot enjoy on the south side of it; and who knows but this may be the design of an Allwise Providence in thwarting the measure of a collegiate charge, which some of us so strenuously supported? Were our brethren of Bristo congregation, and the members of this reverend Presbytery seriously to reflect on this, and on the tendency which a new erection in this place might have towards spreading the Gospel, instead of that illiberal and ungenerous temper which they too evidently discover, we might expect to hear them expressing their sympathetic concern for us in language similar to that of the ancient Church,—'We have a little sister, and she hath no breasts; what shall we do for our little sister in the day that she shall be spoken for?' We might expect to see them observing that apostolic injunction, 'Look not every man on his own things, but every man on the things of others,' and then they might expect to experience, in a spiritual sense, the truth of that declaration, 'There is that scattereth, and yet increaseth;' for the liberal soul shall be made fat, and they that water others shall also be watered themselves.

"We hope the reverend presbytery, after deliberately weighing the arguments in favour, and the objections against granting us sermon, in an even balance; after putting the supposed injury which Bristo congregation would thereby receive into one scale, and the probable advantages which we, this city, and the Church of Christ would thereby enjoy, into the other, will not be at a loss to say which preponderates.

"Another objection is against the place itself—*a Methodist*

meeting-house. 'Tis truly surprising to see a Presbyterian Church judicatory take hold of such a handle. Had we lived in the middle and dark ages, when the grossest ignorance and superstition prevailed, or even in later periods, when, on the one hand, the over-heated zeal of the Protestants laid even with the ground the chapels and monasteries of the Catholics, as if they could not have been of any use either to themselves or to posterity; or when, on the other hand, the superstitious Catholics solemnly washed the walls of Protestants' kirks before they could erect their worship in them; an objection of this kind might have had some force. But happy it is for us, sir, that our lot is cast in more enlightened times, in times when an objection drawn from this source will be held in ridicule by every liberal mind; and with regard to the rent we are to pay for that house having a tendency to support its present proprietors, we would only say that we could not expect to enjoy the privilege without paying for it, and it does not become a tenant to enquire into the purpose for which his rent is applied. Besides, it is surely of little importance, where the gospel is preached, providing the preacher enjoy an unlimited freedom to hold forth the truth as it is in Jesus, in opposition to error of every kind."

Having thus met the objections, he proceeds to advance arguments in support of the petition—among others: "Now that we are a distinct body, and allowed to claim kindred with those to whom the word of salvation is sent, 'tis possible, yea, more than probable, that you have the call of God to grant us the desired supply; and if you have, we

would earnestly entreat you to consider, whether or not the objections urged against it are such as will be sustained as sufficient reasons for refusing it by an impartial public, at the bar of conscience or at the tribunal of God, and if a divine call was discoverable at 'Pennycook,' 'Sclateford,' and 'Phallo' (Fala), and at many other places in Scotland, we cannot conceive why it should not be equally discernible at Edinburgh. Are not our numbers as large, our needs as great, and our prospects as good as theirs were? Why then withhold a privilege from us which none of them were refused? There is no respect of persons with God, neither should His servants shew any partiality.

"And now, sir, to conclude. As we have too long approached your bar with anxious solicitude and painful emotions, we would fain flatter ourselves that henceforth the forbidding frown and the awful sternness of severe judges shall cease to be discernible on the face of this reverend court; but that the inviting smile of sympathy, the tender feelings of friendship, and the affectionate concern of spiritual fathers, shall be manifested towards us at this time, and mark every step of your future conduct, and may the great Master of assemblies direct this reverend presbytery to do all for His glory and the good of His Church; and teach us to know, obey and submit to His will in all things, as the angels do in heaven."

This appeal seems to have had its desired effect on the Presbytery, for we find that on 22d February 1785, a separate dispensation of ordinances was conceded and arranged, though certainly very reluctantly. Harmony and

peace were thus secured to both parties—ultimately *two* large and flourishing congregations; and in looking back, we can only wonder and regret that the effective measure was not adopted at once. The lesson has not been unproductive of benefit in subsequent and similar cases. Good has accrued from all this evil, and wisdom from this most bitter experience.

Here, then, in the little Wesleyan Chapel, the founders[1] of our congregation—160 in number—assembled every Sabbath. After due reference to "John Wesley" himself, whose concurrence was necessary to the bargain, they arranged to rent the Chapel for one year, paying half a guinea for each Sabbath, and ten pounds besides for "liberty to set the seats." This was accordingly done. Next six elders were elected, and it is most refreshing to find in the minutes this entry: "Agreed to meet every Monday evening at 7 o'clock till the day of election, for the purpose of praying for special direction in such an important business." It is not less instructive to find that the nomination was unanimous, and that at the election, too, the six brethren were also unanimously chosen, —only two hands being lifted up against one of the candidates. They all accepted office. Great attention also appears to have been given to the observance of the usual fast-days preparatory to the communion, and a committee was regularly appointed before the recurrence of these seasons to draw up "reasons of fasting." Diets of examination were connected with the ordinance, which, by the disjoined, was still observed in Bristo Street Church.

[1] Appendix A.

DR. HALL'S PASTORATE.

AFTER the lapse of twelve months, the congregation gave a unanimous call to the Rev. James Hall of Cumnock, who by the vote of the Synod was translated and duly inducted to the new charge on the fifteenth day of June 1786. The stipend with house rent was £130—which we may most conveniently mention here had, by 1811, been raised by successive votes of the managers and congregation to 300 guineas per annum. It ultimately rose to £400, including in this sum manse rent and incidents.

The next or rather simultaneous care of the young congregation was to provide a permanent place of worship and a manse. It was finally decided to erect these in Rose Street, after various sites had been examined and rejected. Subscription papers were actively set on foot with a view to raise the necessary funds, and, in addition, arrangements for a loan were sanctioned. The work was carried on by day's wages, and separate small contracts for particular parts. Contributions were given in the form of glass for the windows and carriage of materials. The work of building seems to have been conducted with great spirit, as the first *seat-letting* and consequent occupancy took place at Martin-

mas 1786. The whole cost was £2300. The name conferred on the congregation originally was "the New Edinburgh"—not from its locality in the New Town, but to distinguish it as the second Associate congregation in the city.

Turning next to the inner life of the body, it is gratifying to learn that there was a Sabbath Evening Class conducted by the devoted pastor. He occupied on these occasions the precentor's desk, and the young people sat in the pews nearest, answering questions and listening to explanations and appeals. A Sabbath School too, taught by members of the congregation, was maintained in the immediate neighbourhood for the benefit of the neglected children. Fellowship meetings likewise were numerous and well attended. The regular ministrations of the pulpit were effective and popular. The best proof of this is afforded by the fact that the church was filled, and that the income progressively rose. The surface was not without an occasional ruffle of its placidity. One of them is amusing both from its character and from the failure of the remedy employed. In 1792, about six years after Mr. Hall's induction, a pulpit gown was presented to him by a few of his warmly attached friends. The wearing of this gift in the services of the sanctuary created offence in a few members. It elicited some poetical effusions,—one of which has come into our hands, which we here insert, although it may not be characterized by much poetic genius.

VERSES ON MR. HALL,

THE SECEDER MINISTER,

GETTING A GOWN.

"Vanity of vanities, saith the Preacher, all is vanity!"

HA, ha! Seceders, brag nae mair
O' your pretended zeal and care;
You hae o' pride as large a share
As ither fo'k:
Your Priests wear bands an' pouther'd hair,
An' sick vain troke.

An' now, your vanity to crown,
Yur great gun HALL has got a Gown,
Which cleads him a' baith up an' down;
An' by the same,
A clatter's rais'd thro' a' the town
Nought to his fame.

Wow! what would Ralph an' Eben say
Had they been living at this day?
To see him clad in sic array,
Wi' Gown an' Bands!
They would exclaim (as weel they may)
"Ah sinfu' lands!"

Now pastors (wha should plainly show
The way in which we ought to go)
Are busked up like ony beau
For Play or Ball;
The truth o' which we see and know,
As witness HALL.

But Ministers shou'd lead the way
Wi' humble lives an' plain array;
An' not like actors in a play,
Wi' braw drest hair,
An' a' their taisels, vain an' gay,
To mak' us stare.

A gude grey plaid o' Maggie's mak'
Wad better far become his back,
Whan he gaed to the kirk to crack
O' holy things,
Than Bands an' Gown, like Popish pack,
Wi' belts an' strings.

Sic trappings do but ill adorn
The vain proud hearts by whom they're worn;
But aff their backs they shou'd be torn
Wi' just disdain:
For meekness is man's uniform
In his mean frame.

Tho' harm in the Gown there were nane;
Yet surely he is much to blame,
When o' his hearers mony ane
By it's offended:
He might hae letten it alane,
For weel he ken'd it.

It wou'd hae been some sma' excuse,
And what we cou'dna weel refuse,
Had he ne'er read the dismal waes
In Holy Scripture.
An' a' the ills which them pursues
That breed a rupture.

But he, his vanity to feed,
Doth scatter them he ought to lead,
And unto such his help as need
To clear the way,
He proves a stumbling-block indeed
By his array.

This conduct of the Rev'rend HALL
Is widely different from Paul;
Who, rather than offend at all,
Did oft decline
From eating flesh at nature's call,
Or drinking wine.

Our SAVIOUR lowly was an' meek,
Whose great example a' shou'd seek,
Laid down His life for elect sheep;
While Mr. HALL
His Idol Gown resolves to keep
Spite of them all.

Sic stiffness in a Popish Priest,
Or those who at religion jest,
Might be excus'd, or we at least
Made less to wonder;
But in a Minister of CHRIST
'Tis a great blunder.

Some o' his fo'ks are to be pitied;
For, waesuck, they are sadly cheated,
After collections aft repeated
This mony a day,
An' ither burdens on them heaped,
T' offend them sae.

If I were them, I wad be clear
To stop him o' his vain career;
Speak baldly out, an' dinna fear,
Tho' he may brag;
Tell him your conscience canna bear
That Romish rag.

An' now about his test'mony blast,
For now he is conforming fast.
He first wore bands, and, now that's past,
He wears a Gown;
Reading comes next, and then at last
His zeal fa's down.

Acting on the hint in the closing stanzas the offended formally presented their complaint and scruples to the session. Failing however to effect the abandonment of *the gown by* their remonstrances before the inferior court,

they carried their grievances to the Presbytery and Synod.[1] But proving as unsuccessful in the higher courts as they had done in the lower, they ultimately retired from the congregation and joined another. Here promising themselves peace and exemption from what they judged Popish or Prelatical usage and habit, they were in a few weeks afresh aggrieved and outraged by the appearance of their newly preferred and immaculate minister arrayed in the very hated vestment. The record does not enable us to say what the baited parties did next. It is to be hoped they quietly resigned themselves, 'for better, for worse,' to circumstances which from the advancing spirit of the times were so obviously beyond their control.

[1] A *counter* petition and representation, signed by 260 members, was presented to the Presbytery, of which the following is a copy:—

"We, under-subscribers, members of the Associate congregation of Rose Street, Edinburgh, understand that some of our brethren have adopted, and are endeavouring to propagate an opinion which is calculated to perplex the mind of our reverend Pastor, to mar his usefulness, to disturb the peace of the congregation, and expose the Secession to unmerited contempt—viz., That Mr. Hall having thought it proper to wear a cloak of certain colour and form is a sad ground of offence to his people. But as we are of a different opinion, and think that the wearing of such a cloak is a matter of mere indifference; can have no degree of criminality annexed to it; and further, as no particular form of apparel is pointed out under New Testament times for a clergyman to wear, we cannot help being of opinion that he should be left at liberty to wear or lay aside as may seem most expedient to himself. We judge it also our duty to declare that his wearing or not wearing it shall have no tendency to weaken our attachment to his ministry. That we think ourselves under indispensable obligation to give him that encouragement, countenance, and support, which our subscription of his call and our connection with the congregation can be construed to demand from us." Then follows the list of names.

James Hall

Scott & Ferguson, Litho.

the knowledge of Christ throughout the earth" was broadly avowed,—and the many direct spiritual advantages accruing from obedience were gratefully recognized. It is at the same time not out of place to notice that the lesson of liberality had yet to be learned. With all these estimable views and convictions on the part of the members of the Association, their united annual contributions were only £80. Still it was a step in the right direction, and we are profiting by its adoption. The error appears to have lain in fixing the total annual contribution at 5s. It was not to exceed this—though of course the directors were ready to receive smaller sums, as well as donations to any amount, and here too we have profited by their experience, and have been taught to act on the sound principle of leaving every one to give according as God has prospered him, and the love of Christ constrains him. As connected with these missionary movements—for it really was so in this, and in other congregations too—the congregation took also an active part in the steps preparatory to the union between the Associate and the General Associate Synods. On the 1st February 1819, a paper was laid on the table of the session, and duly transmitted to the higher courts. The interest with both minister and people swelled and rose till the happy event was consummated on September 8, 1820.

Adverting next to what may be styled the great epoch in the history of the congregation, we may premise, that so early as 1807 the accommodation afforded in Rose Street Church had been found inadequate. Every ingenious expedient seems to have been employed to crowd more

occupants into the pews, and to increase the number of these by fitting up waste corners, and even by encroachment on the passages. Still, after all, members could not be put in possession of sittings. Negotiations to acquire the additional area behind the church, and so enlarge the building, and thus supply the deficiency, failed, though conducted skilfully and most perseveringly. The proprietors declined to dispose of it for any sum less than £1550—a charge so exorbitant that the managers in turn wisely declined to proceed any further in the matter. Driven thus from their fabric, on the one hand by the daily increase of members, and on the other by the impracticability of dealing with the only parties who could have afforded them relief, it was unanimously resolved to feu another site and erect a larger house. The minute book is amusing as a record of the various places where the new church might have happened to be located—Albany Street, Dublin Street, Abercromby Place, York Place, were all looked at with this view and rejected. It was by a slight circumstance only that the *Cowgate Chapel* was not acquired. The *escape* was merely that of a few hours' difference in time, during which the offer of another party had been made and accepted. More than twelve years elapsed, after the resolution to erect a new place of worship was formed, before a suitable site could be obtained, and during that period the greatest unanimity prevailed in pursuit of that object. At last the site on which we now stand was taken, and the spacious building in which we are now assembled was erected between May 1820-1821, at the cost of £7100, 10s. 1d.

At the time of fixing on the site at Broughton Place, a few of the members, considering it at too great a distance from Rose Street, and that the execution of the proposed design would be too expensive, strenuously opposed the erection. It would neither be interesting nor edifying, and it is in no way necessary to the completeness of this sketch, to detail the controversy which took place in reference to this matter. Suffice it to say, that a considerable portion of the members determined to remain in the old church, and petitioned for disjunction. Before removing to the new church, arrangements were made by the session with the presbytery for supply of sermon to those who had decided to remain in Rose Street,—and on the 4th December 1821, by deed of presbytery, they were disjoined and formed into a separate congregation. The following is an extract from minute of presbytery as recorded in the session minute-book:—"*4th December* 1821. The United Associate Presbytery met and was constituted, resumed the consideration of the cause from Rose Street, minutes of Presbytery and papers on the Presbytery's table belonging to this cause were read,—after which commissioners from Broughton Place intimated that the session and congregation did not intend to make any opposition to the disjunction, and commissioners from Rose Street being offered an opportunity of enforcing their petition, the Presbytery proceeded to give judgment, and after deliberating some time on this cause, it was moved and unanimously agreed, that the petitioners be disjoined, and immediately organized into a distinct congregation; it being understood, that if any of the petitioners wish to withdraw

their names and remain in connection with the congregation in Broughton Place, this will be allowed them, if at next meeting of Presbytery they signify their desire to this effect."

Here follow in the minutes of Broughton Place Session the names of those disjoined from the congregation—350 in number.

As the result of this step—yea, we may say, the intended and anticipated result from the moment of entertaining the project at all, and which was very speedily realized, *two* large and flourishing congregations existed instead of *one* on this side of the city. It would be wrong, however, not to record the conciliatory temper—the solicitude to remove misconceptions—the disposition to make concessions and to meet the views of all—the enlightened wisdom and the kindly tact displayed by the minister and session, by the managers in general, as well as by the Presbytery—all which issued eventually in the amicable accommodation of opposing views and judgments, and in the happy and even generous settlement of relative rival claims. Here was the issue of the bitter and painful experience through which the congregation had passed at its original formation. It serves now as a beacon light, and the rock was happily avoided on this occasion in piloting the precious crafts.

The new church was opened most auspiciously on Sabbath the 27th day of May 1821. Dr. Peddie officiated in the forenoon, and Dr. Hall in the afternoon, both preaching in their own effective manner, the latter from the very appropriate text, "The name of the city, from that day, shall be, the Lord is there." An election of elders shortly followed,

and the affairs of the congregation flowed on in a gentle and equal current. It was not the least gratification realized, that the portion of the flock left in the dear old church, manifested, under the wise guidance and winning example of the Rev. John Brown, all their wonted regard and esteem for their old minister. It gladdened him, and no less benefited them.

After five and a half years' ministrations in the New Church, and of nearly forty years to the congregation, and when he had all but completed his fiftieth year of active and devoted service in the Church of Christ, Dr. Hall was suddenly discharged from his toils by the Chief Shepherd. He rested from his labours on the 28th November 1826, and his works followed him. There was much about the event to deepen impression and elicit sympathy. The communion season had come round; the pastor was ready to preside as usual in the ordinance, and in its preparatory exercises: but on the morning of the Sabbath, at the bidding of the Lord of life and death, disease arrested his purpose. He was to drink no more of the sacramental cup on earth, but to be transferred to the rivers of pleasure beside the throne in heaven. Prayer was made for him continually, and it was answered exceeding abundantly above the desires of the petitioners. In three short weeks, release from pain and introduction to perfect blessedness were vouchsafed; and all that was mortal—the mantle of his body was laid up in the wardrobe of the grave, by such a rare concourse of attendants—all so solemn and sad—as proclaimed that a great and good man had departed from amongst them.

On the Sabbath following, the pulpit was occupied by the Reverend John Brown of Rose Street Church, who improved this bereaving dispensation to the sorrowing flock. In the afternoon Mr. Brown delivered an impressive and appropriate discourse from the text, John xvii. 24, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me." This sermon, at the request of the session, was published. At the close of the discourse, Mr. Brown paid the following tribute of respect to the memory of his departed friend:—"Were I here to close the service, I am persuaded that a strong sentiment of disappointment would be experienced, and I should feel as if I had not fully discharged the mournful, though certainly not unpleasant duty which this day devolves on me. It has been finely remarked that 'it is a homage due to departed worth, whenever it rises to such a height as to make its possessor an object of general attention, to endeavour to rescue it from oblivion, that when it is removed from the observation of men, it may still live in their memory, and transmit through the shades of the sepulchre some reflection, however faint, of its living lustre.' It was my wish and expectation that this last office of respect should have been paid to your much lamented pastor by one who had longer enjoyed his intimate friendship, and who was in every respect better fitted for the discharge of this delicate duty than myself. But Providence has ordered it otherwise; and I therefore proceed to sketch a rude, but, so far as my powers admit, a correct outline of what, in

other hands, might have made the subject of a finished picture.

"Doctor Hall[1] received from the God of nature a powerful and ardent mind, and a warm and affectionate heart, which, improved by education, and sanctified by divine influence, laid the foundation of that character, respectability, and extensive usefulness, which at an early period of life he acquired, and, during that long course of active exertion which was assigned him, honourably sustained. It was this which drew on him so large a share of the public attention, established for him so strong a sentiment of esteem and affection in the bosoms of those more immediately connected with him, and excited those very general and sincere regrets with which we have seen him followed to the grave. Dr. Hall's talents were of a kind which, in ordinary circumstances, would have secured him success in any profession, but under the influence of religious principle he dedicated himself to the service of God, in the ministry of His Son. A truly Christian education seems in his case, as in many others, to have been the means of early conversion; and,

[1] "Dr Hall was born at Cathcart, on January 5, 1755. He was licensed to preach the gospel by the Associate Presbytery of Glasgow in the spring of 1776. He was ordained in Cumnock, April 16, 1777. He was admitted minister of Rose Street Congregation, Edinburgh, June 15, 1786. He removed with the congregation to Broughton Place, May 27, 1821. He died on the morning of November 28, 1826, in the seventy-second year of his age, and fiftieth of his ministry. While at Cumnock, he received a call to the congregation of Wells Street, London, in 1780; and while in Edinburgh in 1800 he received a call to the congregation in Manchester, of which the Rev. Dr. Jack has been long the pastor."—*Note to Sermon.*

after a very complete course of literary, philosophical, and theological study, during which he gave decided promise of future eminence, he entered upon the labours of the ministerial office in a country charge, where, by attentive study, he was gradually prepared for that more extensive sphere in which he was permanently to move.

"Of the manner in which he discharged the duties of that sphere, it is not necessary for me to speak particularly. A very large proportion of my present audience are, on this subject, necessarily much better informed than myself; but if I speak at all, strict justice requires me not to say less than this,—that a rich vein of evangelical truth pervaded his public discourses; that dignity and affectionateness characterized the manner in which he delivered them; and that his private intercourse with his people was marked in no ordinary degree by affability and kindness. He possessed, in large measure, most of the elements of the Christian orator, and early obtained a degree of popularity which comparatively few ever arrive at, and still fewer, like him, retain, during the long period of a fifty years' ministry.

"He seemed at home in all the various departments of public teaching. He was at once a Boanerges and a Barnabas:—

> 'By him the violated law spoke forth
> Its thunders; and by him, in strains as sweet
> As angels use, the gospel whisper'd peace."[1]

But it was evident that his favourite topics were topics of

[1] Cowper.

consolation. None of you will soon forget the full stream of affectionate thought which he used to pour forth when he expatiated on the glories of the Divine character, as 'the God of peace—the God of all comfort—the Father of mercies;' and on the abundant consolation secured by His promise and oath to all 'who have fled for refuge to lay hold on the hope set before them in the gospel.'

"He obviously had resolved 'to know nothing among you but Jesus Christ and Him crucified,' and he kept to his resolution. There is something very affecting in the manner in which he closed his ministry. The surety righteousness of the divine Saviour, under the scriptural figure of a garment, was the subject of his last discourse. He urged you to wrap it round you as your winding-sheet; and he practised what he recommended. In the prospect of dissolution, all his hope rested here; and we cannot doubt that, invested with this all-glorious robe, his spirit appears spotless in the presence of God, and his cold remains, protected from all evil by the same everlasting covering, rest in the grave in hope of the resurrection of the just.

"As the talents of Dr. Hall fitted him in an uncommon degree for public business, his public spirit induced him to take an active part in whatever concerned the Church of Christ, and especially that part of it with which he was more immediately connected. His perspicacious and comprehensive mind, which enabled him to take a clear and enlarged view of a cause in all its bearings, his knowledge of business, his readiness of utterance, and the remarkable union of suavity and dignity in his manner, rendered him a pecu-

liarly useful member of our ecclesiastical courts, and placed him high in the first rank of our public men.

"The prosperity of the United Secession Church, as closely connected with the best interests of evangelical Christianity in our land, lay very near his heart. To gain this end he spared neither time, nor labour, nor expense. And he was certainly honoured by God to be highly useful in promoting that prosperity. By his exertions important advantages were obtained for the Secession, both in Ireland and in the American colonies. The late happy union of the two great bodies of the Secession was in no inconsiderable degree facilitated by his manly, upright, conciliatory conduct, as chairman of the united committee of the two Synods, by whose labours the union was effected; and no man could more sedulously cultivate the spirit, and prosecute the conduct, by which only the advantages naturally to be expected from such an event can be realized.

"But the limits of the Secession Church could not circumscribe the Christian benevolence of your late pastor. He loved all good men,—he loved all men; and although a Presbyterian and Seceder from principle, he was ever ready to give his support to plans for promoting the great interests of our common Christianity, and our common nature.

"I speak the universal sentiment of those who knew him, when I say that Dr. Hall's character in private life, as a husband, a parent, a brother, and a friend, was remarkably amiable. He was a man of a large and warm heart. He both felt and produced strong attachments. Few men, perhaps, had a clearer perception, and a stronger sensibility of

injustice and unkindness; and what he strongly felt, he sometimes strongly expressed; but malignity was utterly alien from his character. He was a stranger to whatever was little, ungenerous, and base; and I believe, while it would not be easy to find one instance in which he avenged injuries, it were easy to recollect many instances in which he made it evident that he had cordially forgiven them.

"He possessed one of the most valuable, and one of the least common qualities of a good friend, faithfulness. When a friend's conduct dissatisfied him he frankly told him so, and had the rare faculty of doing this in such a way as to convince his friend that in reproving him he was giving a proof of his friendship.

"If I might, without impropriety, introduce an expression of personal feeling in the discharge of a public duty, I would say that I feel deeply that by his death I have lost a valuable and a valued friend. I had a kind of hereditary claim on his friendship, and the claim was most cordially allowed by him. Brought together as ministers in this city in circumstances of considerable delicacy he has always treated me with the kindness of a father; and I have always felt towards him a kind of filial attachment and reverence. And the result of the manifestation of these reciprocal sentiments has, I trust, been the complete extinguishment of every unpleasant feeling between the two congregations over which we respectively presided.

"There is still another trait in his character which cannot, without injustice, be passed without notice. I allude to the

kindliness of his nature, influenced by Divine grace, which manifested itself in his sympathy with distress of all kinds, in his readiness to counsel the perplexed, to comfort the afflicted, to relieve the needy. The widow and the orphan, and the stranger, the helpless, and the poor, were sure to obtain from him a tender commiseration, which did not evaporate in mere words of condolence, but which expressed itself by acts of substantial kindness. There are, I am persuaded, many who now hear me, who, from their own knowledge and experience, feel how applicable to him is the character of the Arabian patriarch: 'When the ear heard him, it blessed him; and when the eye saw him, it bare witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him who was ready to perish came on him, and he made the widow's heart to sing for joy.'

"The reality and strength of the Christian principle of your late pastor were severely tried during his last illness; and, by the grace of God, they stood the trial. For a long period he must have been performing his duties amid much bodily pain; and towards the end of his course he had to endure a great fight of affliction. But amid all the agitations of bodily suffering, even to agony, all was peaceful and serene within. 'His heart was fixed, trusting in the Lord;' and the wish which, with his dying hand, he traced for a very near relative, seemed to be realized in his own experience. God enabled him to 'triumph in Christ Jesus.'

"The following authentic memorial of the state of his

mind, in the immediate prospect of dissolution, will be heard with great interest.[1]

"On Tuesday morning, eight days before he died, he summoned his family to his bed-side, and prayed. The members of his family, with his brother and sister, he committed by name to the protection of God; but the burden of his supplication was the Session and Congregation of Broughton Place,—for whom he prayed, that they might individually be blessed, and that the Holy Ghost might be poured out upon them, and that God would in due time give them a pastor, taught by His Spirit, who should preach the Gospel in purity, and be well acquainted with his Bible.

"On Wednesday evening, when informed of the solicitude and dejection of some friends on account of his affliction, and of his elders' meetings for prayer on his behalf, he remarked: 'Ay, I live in the hearts of my friends and my people, and they live in mine.'

"Early on Thursday morning, while stretched back on his sick-chair, and labouring under severe pain, he made the following remarks at intervals: 'I find that the same spiritual processes—the same processes of spiritual reasoning, and the same hopes which go on and animate us when in health—when we are well—go on when we are ill; and encourage, support, and delight us more abundantly in the hour of sickness, and in the prospect of death.'

"During the utterance of this sentence he was more than

[1] "For these affecting details I am indebted to a young friend, who attended Dr. Hall during his last illness with all the solicitude and tenderness of a son."—*Note to Sermon.*

once interrupted by excessive difficulty of breathing. After a little interval, with his eyes bent upwards, he proceeded: —'Thou hast redeemed us! Thou hast redeemed us to God by Thy blood! That is the song of the great company who surround the throne. Thou hast redeemed us! That is the song of the saints on earth. Thou hast redeemed us! That is the song and the joy of my heart.'

"In the same posture, after another short interval, he said: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.' 'I know in whom I have believed, and that what I have committed to Him He will preserve against that day.' 'The Lord is my light, and my salvation, whom shall I fear? The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted.' 'I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' 'Lord Jesus, receive my spirit.' 'Come, Lord Jesus, come quickly.'

"After another interval he resumed: 'Oh this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. That is the foundation of my hope, and that will be found to be the sentiment and acknowledgment of every man who is found in Jesus at last.'

"In a little while after, he said: 'In the former part of last night, owing to the operation of the medicine upon me, I was sensible of my mind becoming gradually unhinged.

I felt it difficult to collect my thoughts, and some doubts and darkness for a short time overspread my mind. But it is written, "It shall come to pass, that at evening time it shall be light;" and, blessed be God, now all is light in the Lord.'

"On another occasion he said, 'The cords that bind me to this world are numerous and very tender, but they must all be cut, and that very soon.' And, putting his hand to his chest, 'That is a true saying of David's—My heart faileth, yes, my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever!'

"One of his last injunctions was, 'Give my love to my congregation, to every one of them.'

"Surely, my brethren, after hearing these things, we do not feel as we ought to do, if, amidst all our regrets, we are not disposed to say, 'Thanks be to God who hath given him the victory.'

'Servant of God, well done,
Rest from thy lov'd employ:
The battle fought, the victory won,
Enter Thy Master's joy.
Soldier of Christ, well done,
Praise be Thy new employ:
And while eternal ages run,
Rest in Thy Saviour's joy.'

"It only remains that, in conclusion, I urge upon you, my Christian brethren, the improvement of the late bereavement. I need not say, 'remember him who had the rule over you,' who has 'spoken to you the word of God.' You will not be able soon to forget him; but, 'considering the end of his conversation, imitate his fidelity.' Be ye also, in

your various stations, 'faithful to the death,' and ye also shall 'receive a crown of life.' Recollect that the best way of showing your esteem for your departed pastor is not by loud encomiums on his talents and accomplishments, but by your steady adherence to the doctrines he taught, and by a conscientious observance of the ordinances which he administered; by cherishing a spirit of peace and love among yourselves; by carefully seeking the guidance of the great Shepherd while left as sheep without a shepherd; by zeal for God, benevolence to mankind, and a holy heavenly temper and conduct. It is thus you will best prove that you really valued your pastor, and rightly improved his labours; and it is thus that you will be prepared to meet him in peace at the right hand of the Judge, and to be his 'crown of rejoicing' for ever and ever.

"I cannot conclude without affectionately admonishing such of you as may have enjoyed, perhaps many years, the ministry of our deeply-regretted friend, without deriving from it any saving advantage. Your faithful reprover is removed for ever from you. You must hear his voice, you must see his face no more. No more will he warn you of your danger, and urge you to flee for refuge to the hope set before you. All his labours have been lost on you. So far as you are concerned, he has lived to no purpose. Shall he also die for no purpose? You refused to listen to his living voice. Will you continue obstinate now, when he speaks to you, as it were, from the tomb? He is gone, and you must soon follow him. If you die in your sins, he who earnestly wished to be the instrument of your salvation must

be a witness against you. As you would meet your minister and his master in peace at the great day of judgment, we beseech you to neglect no longer the incalculable interests of eternity. 'To-day, after so long a time, if ye will hear His voice, harden not your hearts. Now is the accepted time, now is the day of salvation.'"

Dr. Hall was interred in the New Calton Burying-ground, on Monday, the 4th December 1826, in a tomb purchased by the congregation. It was enclosed by an iron railing, and a tombstone to his memory was placed over his grave.

A marble tablet was also erected in the lobby of the church, with the following inscription:—

IN GRATITUDE TO GOD,
AND IN RESPECTFUL AFFECTIONATE REMEMBRANCE
OF THE PERSONAL WORTH AND PASTORAL LABOURS OF

The Rev. James Hall, D.D.,

TO WHOM, UNDER GOD, THEY OWED THEIR ORIGIN AND
THEIR PROSPERITY,
DURING THE FORTY YEARS OF HIS MINISTRY AMONG THEM,
THE UNITED ASSOCIATE CONGREGATION OF
BROUGHTON PLACE
HAS RAISED THIS MONUMENTAL TABLET.

He was born at Cathcart 5th January 1755.
Ordained at Cumnock 16th April 1777.
Translated to Edinburgh 15th June 1786.
And died 28th November 1826, in the 72d year of his age,
and the 50th year of his ministry.

"Remember those who have spoken unto you the word of God—whose faith follow. Jesus, the same yesterday, to-day, and for ever." Heb. chap. 13th, ver. 7th and 8th.

DR. BROWN'S SOLE PASTORATE.

AFTER little more than a year from the death of Dr. Hall, the congregation gave a unanimous call to the Rev. John Brown of Rose Street Church, to be their minister. In May 1828, this call was set aside by the Synod, who took the control of these matters at that period; they renewed the attempt in the autumn of the same year, and by the vote of the Synod in May 1829, Mr. Brown's translation was carried. On the 21st of the same month he was inducted to the charge, the venerable Dr. Peddie of Bristo Street presiding. The event occasioned great joy and thankfulness in the congregation. New life and vigour were infused into every department. The pews were filled, classes were organized, a library was instituted, and every good work promoted. In particular, as the Congregational Missionary Society, formerly noticed as having been originated in 1818, had from the removal and other circumstances connected with it, for a considerable period fallen into decay, a meeting of the congregation was held on the 22d November 1830, the Rev. Dr. Brown[1] presiding, and the members then unanimously

[1] Shortly after Mr. Brown's translation to Broughton Place, he received, in the autumn of 1830, from Jefferson College, Pennsylvania, the honorary degree of Doctor of Divinity.

resolved to form themselves into a society for promoting Christianity at Home and Abroad. The constitution of the society was materially improved and extended as compared with that of 1818, and an annnal report was appointed to be submitted, and subsequently printed and circulated amongst the members, to diffuse information, and sustain and increase effort. Whether we regard the amount of the society's contributions, the extent of the field it is now labouring to cultivate, or the tokens for good from time to time received—we must devoutly exclaim, "What hath God wrought!" Onward, has at once been the motto and the characteristic feature of the society in all its aspects and relations.

It would have been interesting to have given a somewhat detailed account of the progress of our missionary operations during the past forty years, as we proceed with our narrative, but as separate chapters will be devoted to an account of the various missions, we shall here only notice in the briefest manner possible, the leading facts in their history up to the present time. During the first five years (dating from 1830) the Association distributed its contributions amongst other existing missionary societies; but in February 1835, it resolved to support a Missionary among the heathen abroad, and one or more missionaries among the ignorant and careless at home.

First in order is our mission at New Broughton, Jamaica, commenced in 1835 by our late devoted missionary, the Rev. Mr. Paterson, and now since 1844 under the care of the Rev. Mr. Hogg, with its substantial church, school-house, and manse—a membership of nearly 300, and

an attendance of about 900—its week-day school, and Sabbath schools and classes—its Home Mission and district schools, all prospering, and the church now nearly self-supporting. Simultaneously with the commencement of the Foreign Mission, our Home Mission in the Canongate was begun in 1835, when two agents were appointed, and where our indefatigable missionary Mr. Peddie has laboured for the last fifteen years—with its week-day school, under the superintendence of Mr. James Porteous, who has laboured most assiduously for the past twenty years—its numerously attended Sabbath schools, and infant and adult classes—its sewing school—its savings-bank, library, and courses of popular lectures, and a well sustained Christian instruction agency—and now with its commodious church, with a membership of 140.

Next in order comes our Calabar Mission at Ikorofiong, begun in 1856 by the lamented Mr. Baillie, and now under the charge of the Rev. Dr. Robb, with its neat little brick church and manse, erected by Mr. Baillie from his own design, and mainly by his own hands.

And then though last—not least—comes our youngest agency—our mission at Nusseerabad in India, where since 1863 our esteemed missionary, Mr. Gavin Martin, has been labouring with diligence and success.

The funds of the Association during the past forty years have exhibited a gradual and steady increase. During the first ten years the contributions amounted to £4,522, and for the next ten, £8,827. For the third ten years the amount contributed was £11,878, and for

the last ten £16,449. In all during the last forty years, £41,676.

In connection with the re-organization of the missionary society, it is interesting to note that as early as 1829, the sympathy of minister, elders, and congregation, went out towards those churches which were nobly struggling to maintain gospel ordinances among themselves, but being oppressed with debt or other incumbrances, found it impracticable to emancipate themselves, without the assistance of their more highly privileged brethren. Dr. Brown for many years delivered Sabbath evening lectures once a month. The collection on these occasions was kept entirely distinct, and was called the Lecture Fund. From 1829 to 1837, between forty and fifty congregations received aid from this fund, the grants averaging, according to the necessities of the case and the state of the funds at the time, from £5 to £20. The relief thus afforded was productive of very beneficial effects, and called forth the warmest expression of grateful acknowledgment from the various receivers. A school in Westray, Orkney, was also supported from this fund from 1829 to 1837.[1] In all, upwards of £500 were thus distributed. A Fund for assisting weak Congregations having been instituted by the Synod about 1838, the congregation afterwards sent its contributions to it.

Returning now to our narrative:—The next step in our real history as a congregation, was the more frequent and

[1] This school, since 1838, has been, and still is, supported by the Juvenile Missionary Society of the congregation.

simultaneous observance of the Lord's Supper in January 1833. The initiative was taken in a series of discourses by the minister from the pulpit, and these were immediately after issued from the press. A petition, signed by 700 members, was in November 1832 presented to the session. Of these, 255 craved weekly communion, 206 monthly, and 240 were passive, referring the matter to the decision of the minister and elders. By the arrangement of the Session, the ordinance was appointed to be dispensed every *two* months, and at *one* table; and this has continued to be the practice ever since. Much comfort, and still more spiritual prosperity have accrued from the change. This mode of observing the communion is now, we believe, very generally adopted in the congregations of the denomination.

The Juvenile Missionary Association was organized on the 3d May 1838, for the purpose of cherishing among the young a spirit of missionary enterprise, and raising contributions for the spread of the Gospel. This step afforded a pleasing earnest of the future spirituality of the church. We regard this society with complacency, not so much on account of the sums contributed—although this in itself is important—but from its being likely to prove a practical seminary for instilling into the youthful mind the proper motives, and for training it to continuance and progressive advance in missionary work.

During the first six years of its existence, the Society had not an annual meeting of its own, but gave in its report at the annual meeting of the parent society. In December 1844, it held its own first annual meeting, and published its

own annual report, which it has continued to do during the past twenty-seven years.

In 1839 the Society undertook, and still continues to support, a school in Westray, Orkney. Their teacher, Mr. William Harcus, has laboured there for more than forty years, and during that period has been in great measure supported by Broughton Place Church, and for the last thirty-two years by the children of the congregation. His labours there have been very successful, affording to upwards of eighty children—the number usually in attendance upon the school—the means of a good secular and religious education. Many of those trained in this school hold responsible situations in different parts of this and of other countries, and not a few have become sailors—some in merchant vessels, and others in the navy.

In 1844 the Society arranged with the London Missionary Society to support a native teacher in Calcutta. In 1861 they transferred their support to "Chintu Ram," a native catechist in Beawr, under the care of the Rev. Mr. Shoolbred, and in connection with the Synod's Indian Mission.

In 1858 the Society contributed towards the support of a native catechist in Jamaica, connected with the Home Mission under the care of the Rev. Mr. Hogg, at New Broughton; but in 1868 the grant was transferred to a school at "Grove," about six miles from New Broughton. This year, 1871, it was again transferred to a school at Rowe's Corner, where Eliza Dryden, the native teacher, continues to prosecute her labours.

The Society, besides distributing the *Juvenile Missionary*

Magazine among the families of the congregation, also distributes it every month to the children attending the Sabbath schools in the Canongate Mission district.

The contributions of the Society during its first year amounted to £21, and in 1844 to £32. During the first six years the subscriptions were collected once a quarter, and by the young men who formed the committee; in 1845 *monthly* collecting was begun, and young ladies were appointed collectors,—the amount for that year rising to £50. The average during the last twenty-seven years has been nearly £60, including subscriptions by the children for special objects, such as—the Calabar Mission Ship, £62; the Waldenses, £11; small steam-boat for Mr. Baillie at Ikorofiong, £41, 7s.; and for the Indian Famine Fund, £53. The total contributions since the commencement of the society, including a legacy in 1853 of £100 by the late Ralph Richardson, Esq., have amounted to nearly £1900.

The "Dorcas Society" was also instituted in 1838, and has since that time been pursuing its useful and unobtrusive labours of love amongst the poor of our own congregation, and also amongst many of the deserving poor in the mission district in the Canongate. Though its labours refer only to the body, they carry with them a valuable blessing, both to those who give, and to those who receive. In every instance in which the agents of the society "minister to the necessities of the saints," they make particular inquiry in reference to the wants of the suffering brother or sister, and seek by all means to combine a judicious kindness with a careful economy. To how many are the rigours of winter

softened by their charities! The blessing of the widow and the orphan, uttered from a full heart, is a reward often bestowed on them, and more valued by them than the encomiums of thousands. The society expends during the winter months about £50 annually, in benefactions of blankets, flannel, shawls, winceys, calico, stockings, boots and shoes, &c.

The Sabbath School was begun in Broughton Place in 1824, and met in the *old* session-house on the Sabbath evenings. It was reorganized on a larger scale in April 1841. A Juvenile Library in connection with the school was instituted in 1844, to which additions were made from time to time. It is largely taken advantage of by the children. For the first five years, the school met in the church, at the close of the afternoon service, but since 1846 it has met in the morning at half-past nine o'clock—a change which has proved beneficial both to teachers and scholars, and since 1853 it has assembled in the large hall under the church. It is now attended by about 250 children, and taught by twenty-eight teachers.

The Young Men's Sabbath Morning Class was begun in 1832, under the superintendence of Mr. James Young, for nearly thirty years an active and devoted elder in the congregation, who continued to conduct it with unremitting diligence and zeal till 1859. The class attendance was seldom under 100. A valuable library of books, specially adapted for the use of young men, was formed chiefly at his own expense. Many in this country and in other lands look back with gratitude and pleasure to their connection with this

class. Mr. Young had many tokens of the divine benediction—"many seals to his ministry;" but the full result of these painstaking and devoted labours will not be known here—the great day alone will declare it.

The class continues to prosper, and meets every Sabbath morning in the library room, at half-past nine o'clock.

During the years 1833-39, the congregation, under the guidance of the session, discharged the duties of its position in connection with various public questions and interests—petitioning Parliament on the subject of Sabbath profanation; on the immediate extinction of slavery throughout the British dominions; on Bible monopoly; and taking its part also in celebrating the centenary of the United Secession Church.

Years glided swiftly and happily by in this peaceful and prosperous condition. Harmony was unbroken—was even unruffled. The congregation was edified and comforted by the ministrations of the pulpit, and by pastoral visitation and superintendence. In the spring of 1840, however, the fears and sympathies of the congregation were intensely stirred by the indisposition of Dr. Brown. His labours were interrupted, and hope hung suspended in reference to the future. In these circumstances Dr. Brown conveyed to the session, and through it to the congregation, his earnest wish that they should supply him with a colleague in his pastoral work. It was also his express desire that his colleague should receive equal stipend with himself, for which purpose he renounced a third part of his income; and when afterwards the prosperity of the congregation warranted an increase,

this rule of equality was strictly adhered to. His letter to the session is here given at length.

"*Edinburgh*, 4 *Bellevue Terrace*, 20*th October* 1840.—MY DEAR BRETHREN,—When my pastoral relation with the United Associate Congregation of Broughton Place was established, I engaged, 'as I shall be answerable at the coming of our Lord Jesus Christ, with all His saints, and as I would be found in that happy company at His second coming, faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work among them, to the edifying of the body of Christ.' Under these high sanctions I have been endeavouring, during the eleven years that have since elapsed, to redeem the pledge then so solemnly given, 'before many witnesses,' to my Master and to the flock over which I believe 'He made me overseer;' and though conscious of many and great imperfections, it affords me heartfelt satisfaction to be able in the retrospect to record my gratitude to Him for enabling me to perform with satisfaction to my people, and comfort to myself, the duties of my office. In the peaceful and prosperous state of the congregation, and their uniformly dutiful and affectionate conduct to me, both as a body and as individuals, I have been furnished with evidence which renders it impossible for me to doubt that my labours have been far above their desert acceptable to my people, and gives me solid grounds for hoping that they have not been altogether unproductive of those spiritually salutary results contemplated by the 'one Lord' in the institution of the Christian Church, and of the Gospel ministry.

"For six months it has seemed good to Him 'whose I am and whom I serve' in a great measure to disqualify me for public duty. Under this dispensation I have met with much mercy from my Master, assistance from my brethren, and kind considerate sympathy from my people. For some time I anticipated that the issue of my indisposition in a short time, either in my entire removal from, or my full restoration to, the sphere of pastoral labours, would render it unnecessary for me to bring before the congregation any proposal respecting the means of securing for themselves that adequate and regular supply of doctrine and oversight, teaching and superintendence, so necessary to the well-being of a Christian community. He who orders all things well and wisely has seen it fit to appoint it otherwise. 'The will of the Lord be done.' My health is so far restored as to make it not improbable, as my medical advisers inform me, that with constant care my life may be spared for some years to come, and that during these years I may be in some degree fit for pastoral duty. Whatever portion of bodily health or mental vigour may be granted to me, it is my earnest wish to spend it in doing my Master's work, and promoting the spiritual interests of those to whom I am a willing servant for His sake. I would not wish, if it be His will, my pastoral relation to be dissolved but by the hand of death. It is in my heart to live and die with my people. But the same professional opinion which bids me hope for a somewhat protracted period of limited labour, assures me that I am not likely soon, if ever, to regain that measure of capacity of bodily and mental exertion

I once possessed, and which I have always felt to be less than was requisite to the right teaching and superintendence of so large a congregation as that committed to my trust.

"In these circumstances, I feel compelled by a sense of duty to request you, my respected friends and brethren, to take an early opportunity of acquainting my people with my settled convictions on this subject, so interesting both to them and me, and of bringing before them the question of propriety of immediately taking measures for obtaining a second pastor to take part with me in the work of the ministry among them, and on whom, should he survive me, the undivided charge of the congregation may devolve. Other plans for temporarily meeting the necessities of the case may indeed be devised; but my own mind is fully convinced that no plan is so likely ultimately to gain the great object of the congregation's continued and increased spiritual improvement as that which I have ventured to propose. Even should I, in a degree which I do not expect, be restored to health and vigour, there is room enough for two Christian men in the full enjoyment of all their physical, intellectual, and spiritual capacities, to spend and be spent within the limits of useful pastoral exertion in such a congregation as ours; and I cannot help thinking, that in the event of my leaving you, it would lessen the anxieties of a death-bed to know that my flock was not to be left without a shepherd, that they were to be spared the hazards of a vacancy in the pastoral office, and that they were still to be under the care, not only of the great Shepherd, but of one

of His servants, sent by Him, chosen by them, who would 'naturally care for them.'

"I need not, I trust, assure you and them that my most fervent prayers shall be offered to the great Head of the Church for the guidance of the good Spirit in this crisis, so big with important consequences to them and to their children, and to the interests of religion in our own city, and in the religious denomination to which we belong,—or that I will most cordially concur in such arrangements as shall be found requisite and advisable to gain the object in view, in a manner which, while securing the comfortable and honourable maintenance of him whom, through their choice, the Master shall appoint to be my fellow-labourer, shall, without unduly burdening the congregation, sustain the character of enlightened and consistent Christian liberality by which as a body they have so long been distinguished.

"In concluding this communication, I gladly avail myself of the opportunity of expressing in words what I hope my conduct has long made evident to you, the high esteem and cordial affection I cherish for you as individuals, and the great satisfaction I have enjoyed in your counsels and co-operation in conducting the affairs of that flock of God over which we have been made joint-overseers. 'I rejoice, brethren, that I have confidence in you through the Lord in all things.'—I am, my dear friends, your ever affectionate pastor, JOHN BROWN."

This message was duly considered, its large-hearted generosity and gratifying confidence were recorded, and the necessary steps were immediately taken to realize the ob-

ject. While the congregation were thus engaged, Dr. Brown sustained the severest earthly trial which could have befallen him. His excellent wife, "whose society," in the words of Dr. Balmer, "contributed not a little in impelling him to discharge his public labours with even more than his former alacrity and energy," was taken from him on the 19th September 1841. Under this painful dispensation, the session and congregation deeply sympathized with their revered pastor. It was to them, and to him also, a source of much comfort, when by the blessing of the Good Shepherd, they succeeded in securing one who should share the work of shepherding the flock, and of breaking among them the bread of life. The congregation met on the 22d April 1842, and after sermon by the Rev. Dr. Smart, Leith, proceeded to the election of a colleague and successor to Dr. Brown, when the Rev. Andrew Thomson, B.A., Lothian Road Church, Edinburgh, was chosen.

THE CO-PASTORATE.

ON the 28th June 1842, the Rev. Andrew Thomson was inducted as colleague and, in case of survivorship, successor to the Rev. Dr. Brown. After nearly thirty years' experience the congregation can still confirm the eligibility of the choice. Mr. Thomson continued for nearly seventeen years to serve with Dr. Brown as a son in the gospel, and as the result of their united labours the membership rose to nearly 1400, the classes for religious instruction increased in number and efficiency, and the entire machinery of the missionary association was enlarged and improved.

The collegiate charge was one of peace and harmony. The two pastors lived in unbroken confidence, and cordially appreciated each other's gifts. There was no *standing* on formal agreements; love and esteem were the governing principle. When the senior pastor was unable for pulpit or pastoral work, the junior pastor was ready to stand forward and relieve his colleague of active duty—a kindness that was much appreciated by Dr. Brown, and was the source of sincere gratification to the congregation. In explanation of this harmony, we give Dr. Thomson's own words:—"It is to be found, in part at least, in the character of one of the col-

leagues; in part, in a resolution formed between us, on the week after I was inducted as his co-pastor, that if anything was ever done by either colleague that vexed the other, a brotherly explanation should immediately be sought and given; and in part also in the conviction which was deeply seated in the mind of both the ministers, that our people's edification was greatly dependent on *our* union, and that alienation between the shepherds would be certain to lead to discord and division in the flock."[1] Such an example on the part of the ministers could not fail to have its due influence upon the congregation. It was to them the subject of much thankfulness to God, and thus, under the joint-pastorate, they continued to advance in public spirit and Christian activity.

We ought not to omit expressly mentioning, as a result of the co-pastorate, the enriching of our standard religious literature by both our ministers.[2] An invaluable boon has thus been conferred by them through the congregation on the Churches of Christ.

In 1845, during the intensely exciting period of the Atonement controversy, the congregation felt deeply anxious, and their sympathy was largely drawn out toward their revered and honoured senior pastor, whose integrity was questioned and his usefulness endangered by the charge of unsound doctrine. During this trying season the session once and again intimated to Dr. Brown their unshaken confidence in

[1] Funeral Sermon on occasion of the death of Rev. Dr. Brown.
[2] For list of Dr. Brown's and Dr. Thomson's works, see Appendix B.

him as their pastor, and expressed their sincere sympathy with him, under what they believed to be a false and calumnious charge. Immediately after the meeting of Synod in May, when the charges were declared, by the Supreme Court, to be unfounded, and Dr. Brown fully and honourably acquitted, the congregation met and "unanimously resolved to express their sympathy with their senior pastor under the trying circumstances in which he had for some time been placed, and that a testimonial of the grateful and affectionate love of his flock be presented to him." This resolution was cordially carried out, and on the 22d September a social meeting of the congregation was held in the church—Rev. Mr. Thomson presiding. Mr. Cornwall, one of the senior elders, in name of the congregation, presented Dr. Brown with a testimonial of £200, and a silver tea kettle, the latter bearing the following inscription—"Presented by the United Associate Congregation of Broughton Place to the Rev. John Brown, D.D., S.T.P., their senior pastor, being part of a testimonial of their cordial sympathy with him under recent circumstances of severe trial—their admiration of the deportment he was enabled to maintain—their unshaken confidence in him as their pastor, and affectionate regard for him as a friend. Edinburgh, 22d Sept., 1845."

Dr Brown, after returning his cordial and respectful thanks to the congregation for the valuable testimony of their confidence and esteem, said—"The value of this testimonial is greatly increased by the circumstances in which it is presented. It is an expression of an esteem and confidence which has risen out of intimate intercourse and knowledge,

growing out of sixteen years of the pastoral relationship, an esteem and confidence which, during the four last of these years, has been exposed to, and which has well sustained no ordinary trial. It is a subject of most grateful reflection to me, that, after four years of a somewhat harassing systematic attempt on the part of some brethren to affix on me the stigma of maintaining and propagating error, an attempt I am unwilling to trace to any worse motive than a zeal of God, but not according to knowledge, not only have the Supreme Court, before whom with difficulty I succeeded in inducing my accusers to bring a regular charge, after careful inquiry and consideration pronounced that this charge is unfounded; but this day I have received substantial endearing evidence that the two classes of individuals, my people and my students,[1] who have had all along the best opportunities of knowing the doctrines which I have taught, have never had their confidence, either in my integrity or my orthodoxy, in the slightest degree shaken. . . . . I should do violence to my feelings did I not add, that the steady affectionate sympathy, both of mind and heart, of our respected and beloved pastor, and my colleague, has been a source of high satisfaction amid my anxieties. I had good evidence that whoever suspected me I had his entire confidence. He has, indeed, from the day of our union lived with me as a 'son in the gospel;' the hopes I then cherished have been fully realized; this intimate intercourse has only produced more thorough confidence, and his per-

[1] The students on the same day presented Dr. Brown with a present of valuable books.

sonal friendship to myself, and his faithful and affectionate labours amid one common flock, are important ingredients in the cup of blessing which a benignant Providence has put into my hands."

During the next decade the congregation continued to enjoy unbroken prosperity, the pastors diligently and efficiently discharging their wonted pastoral and pulpit work. During this period of quietness, and relieved as he was from a large amount of ministerial work by the aid of his colleague, Dr. Brown gave forth to the world those volumes, the work of a lifetime, which, by the favour in which they were received in this and in other countries, stamped him as one of Scotland's greatest theologians. In 1848 he published his commentary on the First Epistle of Peter, in three volumes, which he dedicated to his colleague, the session, and the congregation.

The next important event in the history of the congregation, was the extinction of the debt resting on the church in 1852. At the time of Dr. Brown's induction, the debt on the property amounted to about £4000, by 1841 this sum was reduced to £3100, and during the next ten years to £1794. Near the close of 1851 a movement to clear off the entire debt was inaugurated. The scheme was entered into by the managers with much spirit, and by the exertions of Dr. Thomson,[1] and the committee of session and managers, the effort was crowned with success. On the 22d March 1852, a social meeting of the congregation was

[1] In 1851, the Rev. Mr. Thomson received from the University of Glasgow the honorary degree of Doctor of Divinity.

held in the church, to celebrate the extinction of the debt, Dr. Brown presiding. On that occasion an interesting sketch of the origin of the congregation was read by the late Mr. Trench, and addresses were delivered by the pastors and others.

Considerable inconvenience had long been felt from the want of suitable accommodation for the Sabbath school, and other classes and meetings. Now that the original debt on the church was extinguished, it was, after due deliberation on the part of the managers, resolved to convert the "vaults" under the church into a large lecture room. This was accordingly effected during the summer of 1853, the congregation worshipping in the "Synod Hall" while the operations were in progress. The result was our present commodious church hall, capable of accommodating about 300 persons, the library room, and other conveniences. The interior of the church was at the same time cleaned and repainted. The expense of these alterations amounted to £1470, which was entirely cleared off in 1858.

We may most conveniently mention here another most important improvement carried out by the managers in 1864, viz., the arrangement for heating the church during the winter months by heated air; this plan has proved most successful, adding very materially to the comfort of the congregation, without any of the drawbacks which frequently accompany such attempts.

On the 6th February 1856, Dr. Brown completed the fiftieth year of his ministry. The event had been looked forward to by the congregation with very deep interest. It

was resolved unanimously "to hold a public meeting in celebration of the jubilee, and at the same time to present their senior pastor, Dr. Brown, with an address and testimonial."

In consequence of the state of Dr. Brown's health at the time, the public meeting that was intended for the 6th, the day of the anniversary, was postponed for a few weeks, but the elders met on the evening of the 5th, for solemn prayer and thanksgiving, when a congratulatory address was approved of, and sent the next day to Dr. Brown, by a deputation of their number.

On Tuesday, the 8th April, the celebration of the jubilee took place, the services connected with which will not soon be forgotten by those who were privileged in being present at them. A memorial of these services was published at the time, and we shall here only extract from that interesting volume what may be considered as more strictly congregational. The services consisted of a sermon preached in Broughton Place Church, by the Rev. Dr. Cairns, Berwick, from the text Lev. xxv. 10,—"Ye shall hallow the *fiftieth* year;" and an evening meeting in Tanfield Hall, which was kindly granted for the purpose, Broughton Place Church not being capable of holding the numbers who had expressed a desire to be present. The hall, capable of holding 2500, was crowded, and many were unable to gain admittance. The chair was taken by the Rev. Dr. Thomson, the junior pastor of the congregation, and a very large number of ministers and members from all parts of the Church, as well as from other denominations, crowded the extensive platform.

After devotional services, the Chairman said :—

"If it be true that in admiring excellence we are ourselves made better, then there should be something morally profitable in such a meeting as this. We look back this night upon a life of more than seventy years, upon a ministry of more than fifty; we gaze upon one who has stood before the public for half a century,—who has passed through fiery ordeals that tell of what stuff men are made,—who has occupied during the greater part of that half century places of prominence, so as to be observed by multitudes,—the circle of whose reputation has been gradually widening during all that period, from the affection of a congregation to the esteem of a denomination—from the admiration of a denomination to a high place in the estimate of all the churches, and to a fame which has long since ceased to be bounded by the limits of his own country. Even before the almond tree had begun to flourish on that honoured head, the name of John Brown had become associated with extensive learning, and had come to be quoted as that of an interpreter of uncommon gifts and attainments; and now common consent has placed his name in the same bright constellation in which we behold those of a Moses Stuart, a Pye Smith, a Wardlaw, a Jay, and a James.

"Now I cannot help thinking that there is something in such a retrospect as this, peculiarly instructive to those of us who belong to the ranks of the Christian ministry. Neither talent alone, nor piety alone, could have drawn towards our honoured father the brilliant and spontaneous tribute of this evening, or raised him to the place which he

occupies at this day before the Church and the world. His life proves to us how possible it is to acquire fame and influence as a minister without popular arts and eccentricities, —not by the introduction of novelties in religion, but by the skilful exposition and defence of those truths which are as old as time and yet fresh as the spring-flowers of yesterday. While his good name has been silently and steadily growing like the oak, how many a noisy popularity has burst like the bubble on the stream, or gone out in darkness like the rocket in the sky. I might refer to the influence of his early piety in giving life and soul to his learning, and in keeping him sound in the faith whilst 'intermeddling with all knowledge.' But were I to state what I conceive to be the great lesson of those fifty years to younger ministers, it would be, —*the importance of being students for life.* This has been the law of his being, both as a matter of conscience and of choice. From the time when he was the boy-student in the paternal manse at Langrigg, during his quiet young ministry at Biggar, he was the man of many books and of many thoughts; in the toils of a city pastorate he was still keeping abreast of the theological literature of his time, and causing antiquity to lay open to him its riches, until he accumulated around him a library that for magnitude and selectness would do honour to a university; and especially in the latest decade of his life he has given a series of expository volumes to the world, great alike in number and in excellence,—perspicacious and yet profound; ingenious, yet sober-minded; rich in the quoted gems of other interpreters, richer in his own,—so full of true learning that German commentators

have been taught to respect in him the biblical scholarship of Britain,—and yet so earnest and practical withal, as to warm the heart of many a poor cottager, who

> 'Knows, and knows but this, her Bible true,
> And in that record reads with sparkling eyes
> Her title to a treasure in the skies.'

"I have referred to the expository writings of Dr. Brown, with which the press has literally teemed for the last ten years. And I am sure that you who are the members of Broughton Place Church will bear with me when I say, that I have peculiar pleasure in thinking that I have been associated with him in the ministry during the whole of the time in which those writings have been in the course of publication. Though in inviting me to stand side by side with him in the pastorate, this was probably not in your thoughts; yet to me it will ever be a gratifying reflection, that in sharing with him the labours of the pulpit, and relieving him of many of the details and anxieties of the ministry, I was affording him time for providing that he should still converse with you in the family and in the closet, and in a sense continue to be your teacher and pastor, when the earthly house of his tabernacle had been dissolved.

"And now, my beloved friend and venerated colleague, let me on this auspicious night, and in the presence of our congregation, and of this crowded assembly, bear willing and thankful testimony to the mutual confidence that has existed among us during the past years of our united ministry. We have now laboured together in the same pulpit and over the same people for thirteen years, and during that long period

we have never exchanged an angry word, or known a single hour of disturbed confidence. It may be that, notwithstanding our disparity of years, I may be summoned hence before you; but should I be left alone in the open sea, when you have entered those 'fair havens' to which your eye is often turned, I trust that I shall often call to mind your consistent life and noble course, and that thus having shared with you, with however unequal steps, in the toils of the pastorate, I shall come at length, through that grace which forgives the evil and accepts the good, to share with you also in the heavenly crown."

James Marshall, Esq., one of the senior members of session, in name of the congregation, presented to Dr. Brown the following address:—

"To the Rev. John Brown, D.D., senior minister of Broughton Place Congregation, Edinburgh; Professor of Exegetical Theology to the United Presbyterian Church. Reverend and Dear Sir,—It is with mingled feelings of affectionate congratulation to you, and of thankfulness to God, that we address you on this evening on which we have assembled to celebrate the completion of the fiftieth year of your ministry. These sentiments would have been cherished by us had we even been permitted to look upon you at this advanced period of your life, with faltering step, and feeble voice, and had you only been able to come at times into the midst of our assemblies, like the aged apostle John, and to address to us the exhortation, 'Little children, love one another.' But how greatly ought these feelings to be deepened in our minds, when we behold you at an age when

the strong men begin to bow themselves, and they that look out at the windows are darkened; with your eye not become dim, and your natural force scarcely abated, still able to discharge your pulpit duties with comparatively rare interruptions, and with undiminished acceptance; your discourses bearing the stamp of mental maturity, but no sign of mental decay, and when we need to look once more on the hoary head in order to assure ourselves that you have advanced so far in the journey of life, and that your ministry has already stretched over somewhat more than half a century.

"Our congratulations on such a night as this may well assume a deeper tone, when we look back with you through the fifty years of your public life, and think of the progress of the cause of God, of which you have been the rejoicing witness during that period, and of the advance of public opinion on many questions, both ecclesiastical and Christian; an advance to which you have contributed in many forms, both by your ministry and by your pen. You have seen the rent between the two branches of Secession healed, and by the later union with the Relief Church, which you did much to make cordial by your own liberal spirit, and solid by your counsels, you helped yet more to diminish the reproach of ecclesiastical divisions in Scotland, and to form in the united communities a threefold cord which will not be easily broken. You have seen the Sabbath school, which in your early ministry was a novelty, become part of the framework of every well constituted church. You have seen rise into existence and ripen into maturity, those great benevolent societies which are the glory of the age. The isles of

the Pacific, which were unvisited by a missionary when you entered on your ministry, you have lived to see strewn with churches. Your own denomination you have beheld plant its missions on many a shore; construct its missionary apparatus; and send forth its missionary ships; while in the advance of public opinion on questions connected with the rights of conscience, purity of church fellowship, free communion, the right mode of supporting Christian ordinances, and unity of heart and faith in the church, even amid diversity of external framework, you have not only been an interested onlooker, but an enlightened advocate; with more than one of them your name has been honourably and historically identified. Doubtless your joy at this retrospect is shaded by other recollections, especially by the shadows cast from the graves of such beloved inner friends of kindred sentiment and action, as Dr. Balmer, Dr. Heugh, and others, who beginning their public ministry and their public life later than you, have ended it before you; and you feel at times, as you think of these lovers and friends who have been taken from you, as if you stood among the last representatives of a departing race. But sunbeams mingle even with these shadows, especially when you look around you to-night upon the multitude of a younger ministry, who rejoice to trace to your teaching much of their theological store and pastoral efficiency; in whom you behold yourself knit with the present age, equally as with the past, and who if, in the nature of things they may not claim to supply the place of the friends of your youth, look up to you with the confidence and veneration due to a patriarch and a father.

"But our thankfulness would fall greatly short of our benefits, did we rest in the mere general fact of your preservation and sustained efficiency through fifty years of a laborious pastorate. We cannot forget that you came to us in the second portion of that fifty years, with ripened intellect, and with the rich experience and accumulated stores of sacred learning which you had gathered in other spheres. First in the congregation at Biggar, you spent your youthful ministry, with an efficiency which its patriarchs gratefully remember, and which gave promise of much that has happened since. During other ten years you gathered to yourself an enlarging reputation in an esteemed sister church of this city. But ours has been the high privilege to pluck the ripest fruit. The imprimatur of the Synod was placed upon our choice of you as our pastor by their appointing you as their Professor of Exegetical Theology; and we cannot overlook the fact, that during the years of your ministry among us, you have, more than any other minister of your age, enriched the theological literature of your country with standard exegetical works, and given an impulse to expository preaching, which is felt for good in your own denomination, and far beyond it, while you have supplied one of its most perfect models. But ours has been the peculiar privilege and high honour, not only to read those discourses, so full of learning, and yet so free of pedantry,—so clear in statement, and yet so earnest and experimental,—unrolling, with such rare felicity, from many a passage the mind of the Spirit,—but to listen to them with the added commentary of the living voice, the illuminated countenance, and the

piercing eye. We speak the words of truth and soberness when we say that your name has become indissolubly associated, as a commentator, with some of the most valuable portions of the Word of God, and that since you wrote the number of passages in the Bible has been diminished that are owned to be difficult and hard to be understood. We will treasure these writings as among the most precious memorials of your ministry—as associated with some of our most hidden and hallowed experiences; and we will hand them down to our children's children as family heirlooms, and as among the most favourable specimens of the thinking and learning of Scotland in the nineteenth century. Nor can we fail on such an occasion to bear thankful testimony to the fact that your manner of life among us has been the fitting reflection and confirmation of your pulpit instructions. Yours has never been the reproach of having neutralized the effect of high talent and attainment by inconsistent conduct, or of having undone by imprudence without the pulpit the good you had accomplished in it. We have seen you tried in your tenderest feelings, and in those trials illustrating the sustaining power of those consolations with which you have so often comforted others; we have seen you in the noon of your prosperity and applause, steadily holding the filled cup; and now, looking back this night upon your beautifully transparent course, and upon a character which has passed through the ordeal of half a century without a stain, we feel as if in that long career of Christian consistency, in that hoary head always found in the way of righteousness, we must now read from Sabbath to Sabbath the

most convincing and impressive sermon of all. At such a review of our privileges we become awed by our responsibilities, and, shrinking from the impiety of forgetting the Master in the servant, we glorify God in you.

"It would be wrong in all to allow our wishes to beguile our judgments, and to calculate on a lengthened course of ministerial efficiency as yet stretching before you. Those gradually lengthening shadows tell of approaching sunset, and we feel that the remaining years of your pastorate, like the books of the Sibyl, become more valuable as they become more few, and that we must henceforth count these as gold. Yet as we listen from Sabbath to Sabbath to your manly voice, as we note the comparatively rare occasions in which the regularity of your ministrations has been interrupted, and mark in your discourses the weekly tokens of unimpaired mental strength, we cannot but cherish the hope that you may yet be spared to minister among us for many years. It seems to us as if your sun did not touch the horizon, as if it were still far up in the sky, and, could we but speak the word with power, we would willingly command it to stand still for a time, until the victories of the hosts of God were more complete.

"Meanwhile it is a matter of much comfort and thanksgiving to us all, that one is associated with you in the teaching and oversight of this church to whose friendship and efficient co-operation you have often borne spontaneous and eloquent testimony; who for more than twelve years has laboured with you as a son in the Gospel, and who, we cannot doubt, will be ready in the future, as he has shown him-

John Brown

SCOTT & FERGUSON, LITHO:

eternal world, and it begins to shed upon you its mysterious light, it may be felt by you to be more near, and more yours; and that when you are called at length to put off this your tabernacle, as the Lord has told you, you may have an abundant entrance ministered unto you into the presence of angels, and apostles, and saints, and of that Divine Lord, friendship with whom even here you have so often taught us is heaven upon earth. There, whatever changes may yet intervene between you and your crown, old age shall be unknown with its infirmities, and sorrow with its pangs, and sin with its clouds, and ever-enlarging capacities of knowledge and bliss shall be filled with all the fulness of God. 'Thy sun shall no more go down, neither shall thy moon withdraw; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.'"

"Signed in name and on behalf of the congregation of Broughton Place United Presbyterian Church, Edinburgh.

"ROBERT LAURIE, *Preses.*"

At the conclusion of the reading of this address the testimonial from the congregation, consisting of a silver salver, and a purse containing £610 in Bank of England notes, were presented to Dr. Brown by Robert Laurie, Esq.

Addresses were afterwards presented from the ministers educated under Dr. Brown; from probationers educated under Dr. Brown; from the Session of Rose Street Congregation; and from the Session of the North United Presbyterian Congregation of Biggar.

On the conclusion of these addresses, Dr. Brown, in reply, said:—

"My dear Colleague and Christian Friends!—Had the decision depended solely on my wish and opinion, these transactions now going forward, had they ever taken place at all, would have been postponed till I should have been put beyond reach of witnessing them. You have ruled it otherwise, and you had a good right to do so; and though I may think that the heart has had at least its full share in leading you to your conclusion, it becomes me not only to submit, but gratefully to acquiesce in it. I think myself however warranted, as you have placed me somewhat reluctantly in these circumstances, to request that you will do what you can to bring me unscathed out of them, by praying that 'grace may be given me not to think of myself more highly than I ought to think, but to think soberly.'

"The thoughts and emotions that have been stirred by the reading of these addresses are of a very mixed nature. I shall not attempt to describe them. There is but *One* into whose ear they could be all safely and properly poured, and He knows them already. I shall content myself with acknowledging, in the fewest and plainest words I can find, the abundant kindness and honour that have been done me.

"The debt, large as it is, that I have contracted to-day to this congregation, is small, indeed, compared with that which I owe them. I am here to acknowledge the innumerable and the inestimable kindnesses which they have contrived to crowd into nearly twenty-seven years of most dutiful and affectionate congregational conduct. They cannot be reckoned up in order. But I must take notice of two of peculiar magnitude.

"About fifteen years ago, on a serious derangement taking place in my health, I found it dutiful to request the congregation to furnish me with a fellow-labourer in the pastoral office. With this request they readily complied, and by the blessing of God succeeded in securing for me 'a true yokefellow,' one who, as a pastor to you, and a colleague to me, has approved himself able, faithful, and diligent; who has relieved me of far more than half the labour of pastoral duty, and who is ever ready to increase the relief as the need increases; under whose ever-improving ministrations I sit with much satisfaction, and it must be my own fault if not with much advantage; whose activity in promoting the best interests of all, especially the young, I witness with delight; who, I trust, will continue long to superintend this flock when I am taken from his side; and by whose side, surrounded with a goodly number of our common flock, I humbly hope to stand at last, 'when the Chief Shepherd shall appear.' To borrow the wish of my dear brother and friend, Mr. James, for his colleague, 'May his ministry be more lengthened and useful than my own, and his jubilee as happy.'

"The other benefit which I feel it right now specifically to acknowledge is one in which both my colleague and my people had a share. I refer to their conduct towards me in the season of greatest trial in my public life, when, amid serious personal, and severe relative, affliction, my integrity was questioned, and my usefulness endangered by the charge of unsound doctrine. The slightest token of suspicion never appeared among them. Were it possible, their personal

such, too, blessed be God, are those 'who remain unto this present.' May their labours to preserve the entrance to church communion, neither wider nor narrower than the Master left it, and to promote the purity and peace of the Church, and the intelligence, piety, and activity of its members, be crowned with abundant success.

"It would be wrong to pass without notice the important obligations under which I lie to the committee of management, 'men of name, famous in the congregation,' who have always discovered a most hearty disposition to carry into effect the wishes of the congregation, that in the abundant regular supply of their secular necessities, their ministers should be 'without carefulness;' and who have bestowed so much labour in making the arrangements for the present meeting.

"In all human probability this is the last time that, on an occasion anything like this, I shall meet my people; and, therefore, I do not now think it inopportune to bid them a solemn farewell. 'Brethren, farewell! be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.' 'The Lord has been mindful of you; He will bless you; He will bless the house of Israel, He will bless the house of Aaron. He will bless them that fear the Lord, both small and great.' 'The Lord will increase you more and more, you and your children.' 'May the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever. Amen.'"

Dr. Brown then made a separate reply to each of the other addresses which he had received, and concluded his long and interesting speech with these words:—"Our present meeting has been a solemn and a joyful one. We part, but assuredly to meet again. Where? When? The great white throne appears in the distance. We must meet before *it* when time is no more. That meeting will be an infinitely more solemn one than this; may it be a proportionally more joyful one. 'The Lord grant unto us that we may find mercy of the Lord in that day.'"

The meeting was then addressed by the Rev. Dr. William Lindsay, the Rev. Dr. Henry Grey, the Rev. Dr. James Harper, the Rev. Alexander M'Ewen, M.A., and the Rev. Principal Cunningham.

In closing this brief account of this very interesting event, we give the following extract from the preface to the "Jubilee Services:"—"All the services were pervaded by a fine religious feeling—warm, catholic, and exciting; and the tendency of all that was said and done was eminently calculated to encourage the ministers of the gospel, and to stimulate them to the assiduous, faithful, and persevering discharge of their most important duties;" and, referring to Dr Brown's devotement of the donation to the scheme which the Synod was occupied in forming for the relief of aged ministers, "No appropriation of the money could have been more graceful or becoming. It was a touching sight to behold the venerable servant of the Lord,—who, as a popular preacher, a faithful pastor, an accomplished professor, and a learned and successful author, has been spared to enter on the fifty-

year of his ministry, and whom the Lord has placed in circumstances that did not call for the personal use of the gift, —with his white locks, and with a countenance beaming with happy Christian love, remembering, at the very moment that he was surrounded by the congratulations of admiring thousands, the claims of his less favoured brethren, and generously bestowing this donation to assist in succouring and in cheering those who, having spent their years of strength in the service of the Lord Jesus Christ, are in their old age laid aside by infirmity or disease. This act ennobled and hallowed the whole proceedings."

On the evening of the Tuesday of the following week on which the meeting at Tanfield took place, a social meeting of the young people connected with the congregation was held in the hall under the church. The chair was taken by James Marshall, Esq. After devotional exercises, and tea served to the young people, Mr. Alexander Padon, superintendent of the congregational Sabbath school, read and presented to Dr Brown a congratulatory address from the children of the congregation, to which Dr. Brown made an affectionate and impressive reply.[1]

Near the close of 1857, our senior pastor, Dr Brown, was laid aside by serious illness. He had discharged his professional duties at the Divinity Hall during the months of August and September, but at the close of the session he felt more than usual fatigue. After a few weeks spent in the country, his strength was somewhat recruited, and he was

[1] For full report of address and reply see "Jubilee Services," p. 123.

able for a few Sabbaths to perform his much-loved pulpit work.

On the 15th of November, while preaching, he paused in the middle of his discourse, from a sudden and sharp attack of indisposition, but after giving out a hymn he was able to conclude the sermon with some degree of animation. This proved the last occasion on which he was to be permitted to preach. His strength continued to fail, and Dr. Thomson henceforth, willingly and cheerfully, undertook the whole duties of the pastorate. With Dr. Brown, in this painful dispensation, the congregation deeply sympathized, and the Session expressed this feeling in a letter to him in the beginning of December. Towards the close of the year his suffering and weakness, at times, were very great; but these were borne with exemplary patience, fortitude, and sweetness of temper, which, in Dr. Brown, were so remarkably united with strength of will, and an active and energetic disposition.

As the spring of 1858 advanced, his health gradually improved, and he was able to sit up in the evening, and even to descend to his study. The first use which he made of his slightly recruited vigour was to compose a pastoral letter to the congregation, which was read on Sabbath the 4th of July, after the dispensation of the Lord's Supper, and was listened to with mingled emotions of joy and sorrow—of hope and fear—and with feelings of the most sincere love and sympathy. Many of us still preserve the printed copy of this letter, which proved to be his last pastoral utterances to his people—his farewell words to those whose spiritual

interests were so near to his heart up to the close of his life; but for the benefit of those who do not possess it, we here insert it in full:—

"My very dear Christian Friends,—Eight months have elapsed since, as your senior minister, I bade you the usual solemn weekly farewell; invoking on you the apostolic benediction,—'the grace of our Lord Jesus Christ, the love of God' the Father 'and the fellowship of the Holy Ghost.' It is meet, after so long and so unexpected an interruption of our communications, that my first utterance among you should be that of Christian greeting.

"'Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.' 'Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.'

"For some time after the sudden and sharp attack of indisposition on the day I last addressed you, I entertained the hope of being able to prosecute without interruption my ordinary labours; and, with this expectation, had proceeded so far as to make provision for the services of the approaching Sabbath. God was however pleased to order it otherwise; visiting me with severe and protracted affliction, the sustaining of which made me for some months fit for little

more than its own endurance. 'Sufficient,' indeed, 'unto the day was the evil thereof.' 'Remembering mine affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humbled within me.' But 'He mercifully stayed his rough wind in the day of his east wind,' and did not lay on me a burden which he did not enable me to bear. I gladly then 'set to my seal' that 'He is faithful who has promised:' 'I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.'

"Since in God's great mercy I have been delivered to a good degree from continuous acute suffering, I have from time to time put off making any communication to you, hoping that ere long I might be able to do this orally from the pulpit; and having the satisfaction of knowing that my esteemed friend, brother, and colleague, took every befitting means for keeping you so informed with regard to the state of my health, as that you may be guided in your intercessions in my behalf.

"As, however, the progress of my complaint seems to indicate that the result, whether in restoration to health or removal from life is not likely to take place very soon or suddenly, I can no longer refrain from opening my heart to you.

"It has been and is to me a subject of deep gratitude to God, that during my illness and consequent incapacity for pastoral duty in all its forms, you have suffered none of the disadvantages of a vacant congregation, and have been in no respect 'as sheep scattered without a shepherd.' The

religious services of the Lord's day have been uninterruptedly observed, and both in conducting them and in the numerous laborious duties of the everyday pastoral ministry, the beloved brother 'who has so long as a son with the father served with me in the gospel,' has given you additional proof of how 'naturally he cares for you,' and having received from 'the great, good Shepherd' the shepherd's heart, how willingly he 'spends and is spent for you.'

"I beseech you, my brethren, continue to make him the proper return. 'He seeks *you* not *yours*,' and therefore you should 'know him as labouring among you, being over you and admonishing you; and esteem him very highly for his *work's* sake, as well as for his *own*. And show this by 'not neglecting the assembling together,' and 'being at peace among yourselves;' for few things so unnerve a minister's exertions and sink his spirits as to notice among his people anything like a want of either of these badges of the Christian character.

"I give God thanks for sustaining him amid these accumulated labours, and pray that in seeing our spiritual children 'walk in the truth,' 'the joy of the Lord may be his strength.'

"I can assure you that though 'absent in the flesh' from you, I have been 'present with you in the spirit,' both in the church, 'joying to behold your order and the steadfastness of your faith,' and in your families, sympathising with you amid life's cares and enjoyments,—'thanking my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, that your rejoicing

may be more abundant in Christ Jesus, for me, by my coming to you again:' in the hope 'that your conversation will be such as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, and hear of your affairs, ye stand fast in one spirit, with one mind, striving together for the faith of the gospel,'—'that so ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation; among whom shine ye as lights in the world, holding forth the word of life.'

"I most cordially thank you for the many kind expressions of interest in me which during my affliction, I have received from you: and I pray God to recompense all this kindness bestowed on the servant for the Master's sake. My comfort is, that while I am altogether incapable of doing more than *acknowledging* your kindness, 'my God' can far more than *compensate* it, by 'supplying all your need, and making all grace to abound towards you through Jesus Christ.'

"In your regular observance of public ordinances, in your continued prosecution of exertions for promoting the cause of Christ at home and abroad, and in the love and peace which continue to characterise you as a body, I have a pleasing token that He who has been 'mindful of us' 'blesses us still:' and it will be well for us brethren, if we seriously reflect that the continuance and increase of religious privilege can only be warrantably expected in proportion to its improvement. My prayer therefore is, 'that ye may be filled with the knowledge of God's will in all wisdom

and spiritual understanding; that ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness,' 'being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God.'

"It may serve a better purpose than the gratification of curiosity, to inform you how the great subjects—which occupy our sole attention in this place, in the sacred hours of worship, and which ought to occupy our principal attention at all times and in every place—*bulk*, when looked at from the bed of affliction, felt to be not unlikely the bed of death. I can assure you they do not seem *less* real and important than I have ever *here* represented them to you. Believe me, they *are* the *supreme*, comparatively the *sole* realities. Everything else rather *seems* to be than *is*. This alone cannot be overrated.

"It will be found well for the individual, in these circumstances, who has laid firm hold of the sovereign grace of God, finding its way to guilty man through the mediation of his Son, brought near us in the word of the truth of the gospel, and by the influence of the Good Spirit seen and felt, as the sole ground of hope to *him*. That is good safe ground in passing through the dark river. It is the only good safe ground.

"May you and I, when placed in these circumstances, 'know whom we have believed, and be persuaded that he is able to keep that which we have committed to him.'

Then 'though we walk through the Valley of the Shadow of Death, we will fear no evil, for He the Good Shepherd, our Shepherd, is with us, His rod and His staff, they comfort us!' His word *is* 'spirit and life.' 'Fear not, for I am with you.'

"For my own part, looking onward to the judgment seat, I must declare that I have no hope but in mere *mercy*—no dependence but on 'the testimony of God.' 'Sovereign grace is the port,' as Rutherford says, 'that I airt at.' I never can be accounted more than 'an unprofitable servant,'—well off if not brought in guilty of 'having wasted my Lord's money:' and determined by God's help to continue to the end 'looking for the *mercy* of our Lord Jesus Christ unto eternal life.'

"It is, I believe, unnecessary to assure you with what deep satisfaction I would, if it so pleased God, take my place with you at the Communion table on the approaching first day of the week—a place often occupied by me, greatly to my own delight, and somewhat I trust, to your edification. But it may not be. God has willed it otherwise; and the 'will of the Lord be done.'

"It is pleasant, however to reflect, that while denied the privilege of observing the external ordinance together, we are not excluded from the spiritual 'fellowship of the body and blood of Christ,' in 'eating his flesh which is meat indeed, and drinking his blood which is drink indeed,' in the faith that He 'died for us, the just in the room of the unjust,' and having been 'delivered for our offences,' and 'raised again for our justification,' so unites us to Him both

relatively and really, as that we know the 'fellowship of His suffering, and the *power* of His resurrection.'

"Whosoever's seat may be empty, may He sit at the head of his own table, and fill the guest-chamber with his glory: And may you all sit under the shadow of the Man who is as a 'great rock in a weary land,' and eat of the fruit of the tree of life, which springs out of the clefts of that rock, which was smitten for you, and drink of the healing waters which flowed when the rod of God touched it; and be constrained to say, as some of you have been sweetly compelled to say on former occasions: 'I sate down under his shadow with great delight, and his fruit was sweet to my taste.' 'It is good for us to be here.' 'A day in His courts is better than a thousand.'

"So much for the *past* and for the *present*. With regard to the *future*, THAT is entirely in the hand of God. 'My times are wholly in HIS hands;' and where else could I wish them placed? I am led to believe by my medical friends that my restoration to such a measure of health as may enable me to resume, within certain limits, my pastoral duty, is, from the course the disease is taking, a not very improbable event. Under a strong conviction that ecclesiastical relations are constituted in order to the discharge of correspondent duties, and that they should, in all ordinary cases, be continued or dissolved with a reference to that object, I have deeply pondered the question, whether this long-continued affliction were not an intimation from my Master that I should cease to occupy a situation, the active duties of which I am not likely ever to be able to fill.

After serious consideration, and looking up for direction to Him who has promised guidance to those who in a right spirit ask it, I have arrived at the conclusion that it would be wrong in me at present to take any step which would lead towards separation. I never will break the bond by which He has bound me to you, till He has made it as distinctly evident to me that I ought to cease to be your minister as He made it evident to me that I should become your minister. It is my wish, if my Master so pleases, to die in His service, and not only in His but in yours,—in my place, at my work.

"'I thank Christ Jesus our Lord, who hath enabled me' to do something in His service, and for your edification. I have no reason to complain,—

> ————'How my light is spent
> Ere half my days, in this dark world and wide,'

yet should I be glad to be allowed to do a little more before I go hence. But I wish to remember Patience's reply in the poet,—

> ————'God does not need
> Either man's work or his own gifts; who best
> Bear his mild yoke, they serve Him best; His state
> Is kingly: thousands at His bidding speed,
> And post o'er land and ocean without rest;
> THEY ALSO SERVE WHO ONLY STAND AND WAIT.'

"'And if I shall find favour in the eyes of the Lord, He will bring me back again, and show me His habitation; but if He does say, I have no delight in thee; behold, here am I, let Him do unto me as seemeth good to Him.'

"I need not, I am persuaded, request the continuance of

your earnest prayers, that God would sustain me under affliction, and give me 'the power to suffer,' as well as 'the will to serve;' that if it please Him, relief may become recovery; and that he may yet allow me to appear among you,—even though it may be but for a short season; and in great bodily weakness,—'in the fulness of the blessing of the gospel of Christ.'

"On a former occasion, when God, by a long-continued and dangerous affliction, seemed to say to me, 'Set thy house in order, for thou shalt die and not live,' he was pleased, in answer, I believe, to the prayers of my people, to add graciously unto my days more than 'fifteen years.' Any such addition at this time is neither to be wished nor hoped for; yet it is perfectly allowable in you, under submission to the divine will, to pray that he may 'spare me, that I may recover strength before I go hence and be no more.' If the Lord should thus again 'open my lips, my mouth shall,' I trust, 'show forth his praise.' 'I will teach transgressors his ways, and sinners may yet, through my instrumentality, be converted to him.' Meanwhile, my prayer is, 'Cast me not off in the time of old age; forsake me not when my strength faileth. Now also, when I am old and grey-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come.' 'I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only.'

"And now, 'brethren,' thankful for this opportunity of having opened my heart to you, I bid you 'Farewell. Be

perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.' 'Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.' 'And ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.'

"Receive, my brethren, this affectionate communication, as it is given, as what may be the last from one who would fain so 'take heed unto himself and unto his doctrine, continuing in them, that in doing this he may both save himself and them that hear him;' and present every man of you 'perfect in Christ Jesus,' at His coming. 'When He shall appear, it is our desire that we may have confidence, and not be ashamed before Him at His coming,' and we are therefore anxious that '*ye* look to yourselves, that *we* lose not those things which we have wrought, but that we receive a full reward,' in your complete salvation—'the salvation which is in Christ Jesus with eternal glory.' Christian ministers have a double reason for such an earnest desire in

reference to you. Your salvation will be our reward. It will not only be its measure, but in some degree its very substance. 'For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye *are* our glory and joy.'—Your affectionate Pastor, JOHN BROWN.

"ARTHUR LODGE, *July 1st*, 1858."

At a meeting held on 13th July, the congregation resolved to send a reply to the letter from their senior pastor, and to request Dr. Brown to allow his letter to be printed and circulated among the members. The reply is as follows:—

"Dearly Beloved and Honoured Pastor,—It was with peculiar interest that your letter was heard by us on the afternoon of our last Communion Sabbath. We believe that it is superfluous to assure you that it did not need the associations of a sick chamber to induce us to listen to any communication, addressed to us by you, with deference and affection: but certainly the circumstance that the message came to us from a sick-chamber, to which you had for the most part been confined for the long period of eight months, surrounded it to our minds with a very deep and solemn interest. We rejoice in the ample evidence which the letter affords us that, however much your bodily strength may have been impaired, your mental vigour is undiminished, and that divine truth and fatherly exhortation are addressed to us not only with the same fidelity and affection, but with the same characteristic discrimination and energy, that were

wont to distinguish you when you addressed us 'not with pen and ink' but 'face to face,' and with the living voice.

"In common with yourself, beloved and honoured Sir, we little anticipated that you were to be called to so long a silence, and that that day of sudden indisposition was to prove the beginning of days and months of weakness and affliction. Could we have foreseen this, how sorrowful would have been our feelings on receiving from you your weekly farewell in the form of an apostolic benediction. But while called to endure this withdrawal of your always welcome and cherished presence from the midst of us, by the providential hand of our common Lord and King, we are sustained by many considerations, some of which you yourself in your kind pastoral epistle most suitably and seasonably suggest.

"We are not a little comforted by the assurance expressed in your letter, that those divine truths with which for so many years you instructed and comforted us in our afflictions, are now found to comfort you in yours; that while you find them to be necessary you also find them to be sufficient, and that when beheld in the truthful element of suffering they enlarge in the estimate and are seen to be unspeakably precious. Nor is it a small consolation to us, that, when deprived for a lengthened period of your valued pulpit-ministrations, we enjoy the benefit of your many prayers in our behalf, and that you are thus assisting from Sabbath to Sabbath to bring down upon us in our assemblies the ministrations of the Spirit from the upper sanctuary. If both individuals and churches in primitive times attached

high importance to the intercessions in their behalf of 'such an one as Paul the aged,' we should contradict very much of divine Scripture as embodied in your teaching, did we doubt the efficacy or the benefit of yours.

"Be assured that this intercession at the throne of heavenly grace is reciprocal; and that in our closets, in our family devotions, in our prayer-meetings, as well as in our public worship, you are not forgotten. No Sabbath has ever passed in our weekly assemblies, since the beginning of your affliction, in which you have not stood prominent in our prayers. That God would give you strength for endurance, and spiritual benefit from suffering,—that patience might have its perfect work,—that even when heart and flesh seemed threatening at times to faint and fail, God would prove himself 'the strength of your heart and your portion for ever,'—that He would even yet grant you recovery and us grace in your restoration, has been our weekly prayer from the beginning until now.

"And certainly we should be very ungrateful, and blind to the divine mercies, did we not give prominence in our thoughts as you do in your letter, to the fact that in consequence of the willing and regular occupancy of your place in the pulpit by our junior minister, we 'suffer none of the disadvantages of a vacant congregation, and are in no respect as sheep scattered without a shepherd.' In his unbroken health and vigour, as well as in our continued prosperity and peace, we recognise the hand of Him who 'hath been with us in past times,' and the pledge that 'He will be with us still.'

"And it becomes us here to record with gratitude our privilege above many, that in your numerous expository and other writings, portions of which,—in many instances large portions,—are in the hands of all of us, we have a treasury of instruction to which we can often turn, when we have not the living voice and the living looks to animate the words. These we accept as a precious legacy put into our hands by the Testator, even before the time when he is called to put off the earthly house of this tabernacle.

"Nor do we abandon the hope, beloved pastor, of once more seeing your face and hearing your voice from that pulpit, from which you have been a comforter of very many. Not flattering ourselves in this respect with too great confidence, lest we should thereby prepare for ourselves the more bitter disappointment, and wishing to have our desires in this respect as in every other regulated by submission to the divine will, we would yet fondly hope that begun restoration may prove the precursor of gradual and steady recovery, and that you may yet be given back to us for a season, in answer to our many prayers. We shrink from the mere suggestion which your letter contains, that your public ministry may possibly have ended, and we should 'sorrow most of all' were the announcement to be made to us that we 'should see your face' in our assemblies 'no more.'

"But this we leave along with you in the best of hands, where we would leave all our affairs personal and congregational, desiring at the same time that whether recovery is vouchsafed or refused, your pastoral relation to us may continue unbroken, until it is severed by that hand which breaks

all earthly relations, and that, in common with the greater number of faithful ministers, you may renounce that beloved pastorate which you have adorned, only with your life.

"Meanwhile, beloved and venerated pastor and father, that you may be strengthened with all might by the Divine Spirit in the inner man,—that if called to more trial, you may be enabled to glorify God by suffering, as you have so long been honoured to glorify him by service,—that even in the sick-chamber you may spiritually 'flourish like the palm-tree, and grow like the cedar in Lebanon,' 'bringing forth fruit in your old age,'—that more even than in times of health, you may enjoy intimate and endearing communion with the divine Saviour, and that at last you may behold a great multitude gathered around you in the heavenly world, as the fruit of your long and faithful ministry, as well as of your voluminous and admirable authorship, is the unanimous and earnest prayer of your affectionate flock.

"In name of the congregation,

"ANDREW THOMSON, D.D.,
Junior Pastor of the Congregation.
ALEXANDER WHITE, *Session Clerk.*
JAMES RICHARDSON, *Preses.*
WILLIAM LECKIE, *Secretary.*"

The following acknowledgment of the preceding letter was received by the Session from Dr. Brown:—

"Esteemed and Beloved Brethren,—Yesterday, I was put in possession by a deputation of the congregation, in the persons of Messrs. Marshall and Richardson, of their reply

to the letter addressed to them by me, and entrusted to your care. The result is all that I could have wished. You, the congregation and the deputies, have been led to act a part not only most soothing to me in my present circumstances, but conducive I am persuaded to the best interests of all concerned. The estimate of your senior minister and his labours however overcharged, is, I believe, a perfectly honest one, and in cases of this kind, it is good for all concerned to err on the favourable side. Have the goodness to make this known in the proper quarter. I shall have much pleasure in complying with the request of the congregation for the publication of the letter, which indeed formed a part of my original intention. 'The grace of our Lord Jesus Christ be with your spirits.'

"Ever yours most respectfully and most affectionately, in the bonds of personal and official regard,

"JOHN BROWN.

"ARTHUR LODGE, *July* 17, 1858."

The hope cherished by the congregation that they should be permitted to see the face of their beloved senior pastor, and to hear his voice once more in the sanctuary, was not to be realised. His strength continued gradually to fail, while his soul remained in perfect peace, resting on the simple gospel of salvation by grace, and in *three* months more of "waiting and watching" the prayer of the Master was answered in his case, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory." He died on October 13, 1858.

An affecting account of the exercises of our revered senior pastor, during the closing months of his honoured and useful life, and of his death and funeral, is given by Dr. Cairns in his memoir of Dr. Brown. We here insert one or two extracts from it. Referring to the last day of his life, he says:—

"One or two intimate friends saw him in the course of the day. In few words, with much fervour and perfect adaptation to their circumstances, he bade them all a true and Christian farewell. These efforts left him prostrate and speechless; but he remained in perfect tranquillity, and was evidently thankful that his last work was done.

"During the night it seemed doubtful whether he were not unconscious, but as the day broke (Wednesday, October 13), in answer to a question from Miss Brown as to how he was, he replied, '*Wonderfully* well.' From the emphasis laid on the word 'wonderfully,' it appeared to be his wish not only to tell how he was, but to speak of his whole state as a wonder of Divine mercy. These were his last words. Again he seemed to be completely withdrawn from all human intercourse, and to be walking alone—yet not alone—through the dark valley. A parting gleam of recognition was however vouchsafed. When told that his son, Dr. John Brown, had been sent for, he looked pleased to hear it, and knew him when he arrived. His eye then passed from one to another of his children, who were alone with him; resting on each with affection, while he repeatedly made a faint effort to smile. The farewell was mutually understood; and as his youngest son at the same time came nearer him and

sat on his bed, he noticed the movement with visible satisfaction. Miss Brown whispered in his ear the words, 'I will never leave thee,' but it is doubtful if they were heard. His eye became inexpressive, and after a few gentle breathings, and one longer and deeper sigh, about half-past nine o'clock his spirit was released from the body, and entered into the joy of his Lord."

"The death of Dr. Brown, though it had been long anticipated, made a wide and very deep sensation. His funeral took place on the 20th October, a week after his decease. It was one of the largest ever known in Edinburgh, and formed a striking tribute to the eminence of his public services, and to the dignity and consistency of his Christian character. Devotional exercises were conducted beforehand in Nicolson Street Church, attended by the members of the three congregations to which Dr. Brown had successively ministered, and also at his own house by ministers of various denominations in the presence of different groups of mourners, who filled three of its apartments to overflowing. The magistrates of the city, professors of the University, and other eminent citizens, with a multitude of ministers of the United Presbyterian and other churches, of city missionaries, and of representatives of all classes of the community, mingled in the procession. The shops were generally closed, and thousands of persons were congregated in every part of the line from Newington to the New Calton burying-ground, the very walls of the buildings in certain parts, and the lower elevations of the Calton Hill, being crowded with spectators. The members of Dr. Brown's congregation stood uncovered

in a double line, while four of their number, preceded by the managers and Session, bore him to the grave. As the coffin was lowered, many in the vast assemblage were affected to tears. He was laid beside his wife and child, on whose tomb he had inscribed the Christian hope of death being 'swallowed up in victory,' and also his favourite text, 'looking for the mercy of our Lord Jesus Christ unto eternal life.'"

On the Sabbath succeeding the funeral, sermons appropriate to the occasion were preached in Broughton Place Church, by the Rev. Dr. Thomson in the forenoon, from Heb. xiii. 7, 8; and by the Rev. Dr. Harper in the afternoon, from John xii. 26. Each of these discourses was addressed to a very crowded and deeply affected audience, and embodied a tender and faithful delineation of Dr. Brown's character.[1] Though these discourses were published

[1] Dr. Brown was born at Burnhead, in the parish of Whitburn, July 12, 1784. He was the eldest son of the Rev. John Brown of Whitburn, who was for more than fifty years Burgher minister in that village. His grandfather was the Rev. John Brown of Haddington, author of the "Dictionary of the Bible," "The Self-interpreting Bible," &c. He received the most valuable part of his education, both ordinary and classical, at the parish school in Whitburn. He went to the University of Edinburgh November 1797, and attended the next three sessions to April 1800. Went to Elie, Fifeshire, as a teacher, April 1800, when he was not sixteen. Entered the Divinity Hall at Selkirk, having been examined by the Associate Presbytery of Perth, at Newburgh, August 1800; went to reside in Glasgow as a private teacher, April 1803; was licensed to preach the gospel at Falkirk by the Presbytery of Stirling and Falkirk, February 1805; called to Stirling and to Biggar; appointed to Biggar by the Synod, September 1805; went to London for three months to supply Dr. Waugh's pulpit, October 1805; ordained at Biggar, February 6, 1806; called to North Leith: continued in Biggar

at the time, and largely circulated among the members, it may not be out of place here to insert some extracts from them.

In allusion to the language of the text, "Remember those which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and for ever," Dr. Thomson remarked:—

"Some one may, perhaps, suggest that such an exhortation as that of the text is for the present superfluous, and that, of all instructions, this is the one which stands in least danger of being disobeyed by you. And I know that there is a sense in which this is true. If all that was here meant by 'remembering' were recalling with warm affection the image, so beautiful and majestic, of your departed minister, as he stood before you in this pulpit, or walked in your streets, or sat and conversed in your habitations, nothing would be more superfluous at the present moment than, with all your grief fresh upon you, to exhort you to remember him. The task would be more appropriate and necessary to soothe your sorrow, as the melancholy reflection

by the appointment of the Synod, September 1817; called to Rose Street; translated by deed of Synod, May 1, 1822, inducted June 4; called to Broughton Place; continued by the Synod, May 1828; called a second time; translated by the Synod, April 1829, inducted May 20, 1829; appointed Professor of Exegetical Theology, April 1834. His first wife, Jane Nimmo, who died in 1816, was the daughter of an eminent physician in Glasgow. His second, Margaret Fisher Crum, of the Thornliebank family, was descended from Ebenezer Erskine and Mr. Fisher, two of the five fathers of the Secession; she died on the 19th September 1841.

rushed over you that he had now become an object of memory and no longer of sight, and to attempt to keep you from going, like the sister of Lazarus, to the grave, that you might weep there.

"But the remembrance of departed ministers, to which we are here exhorted, is not merely the affectionate cherishing of their image in our memory, and the frequent recalling of them to our thoughts; but such a recollection of their character and ministry as will, to no small extent, perpetuate their usefulness, and form a constant impulse within us to goodness.

"There were certain principles firmly held by your senior pastor, over whose honoured head the grave has, within the recent week, closed. First, that the Scriptures were unequivocally an inspired revelation of the Divine mind,—God's thoughts in God's words; and he alike welcomed the human learning that would throw light on this revelation, and despised and distrusted the false philosophy that would lead away from it,—and he was equally convinced that this doctrine, received into the human heart, was the only effectual regeneration of man,—the one potent thing by which moral evil is to be exorcised from the world,—as divinely adapted to our highest moral wants, as light is to the eye, or sound to the ear. He no more dreamed of a new gospel than of a new sun to illuminate the world, or a new ocean to girdle it, though he longed and prayed much for a new spirit with which to proclaim the old,—and he was, further, convinced of the inexhaustible riches of the Bible. For more than fifty years did he stand before the world as a public

expounder of its contents, and it was as fresh and full to him at the end as on the first day on which he preached from it; and had he become a Methuselah among ministers, and his sand-glass run on for nearly a thousand years, he would have found it still spreading before him, like some swelling sea, with a wider circuit and a deeper tide. Under these abiding impressions and convictions, he was accustomed to 'speak unto you the word of God.'

"It was indeed a gratification of no common kind to see him, with all the appliances of a ripe learning, and with all the cordiality of a religious heart, setting himself to the elucidation of some complicated part of apostolic reasoning, or to the laying open of some rich sentence of inspired thought. How he would make the meaning gradually shine out in every line and word, until you saw the whole argument at length in root and stem, in minutest branch and twig; and, in the unearthly grandeur and consistency of the sentiment, you at once felt that you had found the true interpretation, and received a new impression of the divinity of the book out of which it had been brought! How he would go down into the rich mine of some great and golden text, and bring up to the surface one mass of shining ore after another, and then tell you, when he had finished, that there was much remaining in the mine still for other labourers! You, my brethren, shall hear the voice of that 'good interpreter' no more upon the earth; but you are henceforth required, in the sanctified exercise of that power of memory with which God has endowed you, frequently to recall and to ruminate on his lessons while he yet 'spake unto you the word of God.'

"This profitable recollection of the lessons of a finished ministry has been made easier to *you* than to the greater number of bereaved congregations. In those masterly expositions of large portions of the word of God, which your departed minister has been engaged in publishing for a series of years, and which have already taken so high a place in the theological literature of his age, he has reflected the best part of his ministry, and brought in the press, at once to give perpetuity and extension to the instructions of the pulpit. And on this day, when we are called 'to sorrow most of all that we shall see his face no more,' it is touching to think that the permanent edification of his flock was one part of his design in giving these works to the world; for, on the first series, he inscribed these words as his motto, which now read with a new and tender significance in the light which begins to shine upon them from his tomb, 'Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.'

"I have a strong impression that high as our appreciation of Dr. Brown now is, it will increase rather than diminish, as the lapse of time bears him farther from us. It is possible to be too near an object perfectly to judge of its proportions. While he was excelled by individual men in particular gifts, common consent has long since marked him as the ripest Biblical scholar of his age. I question if there was any man living, who had so general and intimate an acquaintance with the word of God—and this not so much in

its mere vocables, as in its subject matter and its living thought. I believe there was scarcely a text or a paragraph of the Bible on which he had not formed a deliberate and definite opinion. When he took up the exposition of a book of the Bible, as for example an epistle of Paul, it was not a mere comment on individual verses and a bringing out from them of useful lessons, but, literally, an analysis,—an opening up of the body of thought in its every connection and relation, until, at the end of the series, the whole inspired composition stood illuminated before you; and, in your familiarity with the peculiar modes of thinking and phrases of Paul, you felt as if the great apostle had become to you a sort of 'inner friend.'

"It is astonishing with what conscientious and ungrudging toil this master in Israel laboured to understand some of the more difficult passages that have tried the skill and the scholarship of interpreters, even from the earliest ages, when these sometimes met him in the path of his exposition. Thus, I remember, how he paused for many weeks before that singularly obscure passage in the first epistle of Peter, chap. iii. 19-21, which speaks of Christ going and preaching to the spirits in prison,—how, thinking much himself, and ransacking every commentary in his magnificent library, and praying not a little, he at last saw light breaking in upon it, and found his way to that clear and consistent exposition which is believed by many to have supplied the true key to its complicated wards. And then what a high luxury it was, after such a process in the study, to see the old minister coming forth into this place, with his hoary head, his noble

countenance, and dark, intelligent, loving eye, uttering in his clear, manly voice, his weighty and well weighed opinions, and sending you home with the consciousness that you knew your Bibles better when you left the church than when you had entered it! It is superfluous to remind *you*, who were his regular hearers, that these instructions were not the mere perspicuous statements of a high scholarship, but that his personal piety and great experience gave him singular power to bring all at last to bear upon daily life, and that while the body of the discourse was often clear and compacted as a mathematical demonstration, all was made to flow at last with consolation to the sorrowful, and encouragement to the earnest, and to flash with most thrilling appeals to those who were still 'despising the day of their merciful visitation.'

"It was interesting to notice how Dr. Brown's singular exegetical gift would sometimes come into momentary play even in the reading of a chapter, and how, by a little change in the punctuation, by a significant pause, or an emphasis, or by the introduction of a single explanatory word, he would shed new and pleasing light upon a verse. I may remind you, for example, of his reading of that text in 2 Cor. iv. 5, 'We preach not ourselves, but Christ Jesus the Lord.' 'That is,' he would add, 'We proclaim not ourselves lords, but Christ Jesus, *the Lord*, and ourselves *your servants* for Jesus' sake.'

"His immense private library has been remarked on; and it has been justly said that it was yet more remarkable for quality than for bulk. But the yet more remarkable thing was, his so intimate acquaintance with its contents. He

knew his books in something more than in their title-page. His library might almost be said to have existed not only in his book-shelves, but in his brain. It had long indeed been a characteristic habit with him, when conversing with any congenial friend, to bring down some volume from the midst of his well-arranged thousands, and to read aloud with keen relish some passage easily found by him, which either threw light upon the subject of conversation, or expressed the thoughts that had been already spoken, with curious and quaint felicity. Such knowledge would have crushed some weaker minds, and interfered with the vigour and originality of their thought; to him it was mental aliment and atmosphere, and his mind was no more burdened by it than was the body of Samson by his hair, which was indeed the secret of his strength.

"It may serve a good purpose to mention, that this learned theologian and matured thinker, regarded with a feeling the very opposite of complacency, what has been termed the 'transition' or 'negative' theology. He held that Christianity consisted of a few facts, and of certain doctrines based upon these facts and growing out of them; that these were incapable of being changed or modified, and would, in every age, when clearly and earnestly taught,—and accompanied by the influences of the Holy Spirit. which were to be obtained by prayer—be the power of God unto the salvation of every one that believed them; while he regarded it as one of the most plausible and perilous of those lies with which Satan was seeking to deceive the age, that the divine life could be produced or sustained in any heart apart from the

belief of Divine truth. Familiar as he was with the theological writing and thinking of Germany, and greatly admiring some of its writers, he yet admired even the greatest with discrimination, and was by no means ready to mistake a mere cloud-land for a continent. He believed with Lord Bacon, what Bacon himself so nobly exemplified, that the most profound minds are usually also the most clear.

"Dr. Brown gave promise from the first of rising to eminence, and "there were prophecies which went before of him," as of Timothy; but his mind, like the oak, grew steadily, and there was intellectual progress traceable in him even when he had considerably passed the middle of life. If any one will compare his sermons at Biggar with his noble exposition of our Lord's intercessory prayer, he will see indeed the characteristics of the same mind in both; but, at the same time, he will be able to measure a great distance between them; and I note the fact because it contains in it encouragement to ministers to continue students for life. I have a strong impression that the writings of Barrow were a favourite study with him in his earlier ministry,—for there is much of that great churchman's compact terseness in his style,—but in later life there were no favourites with him among uninspired men equal to the Reformers and the Puritans.

"Dr. Brown was not, in the common sense of the term, an ecclesiastical leader; if there be meant by this his speaking frequently and readily in church courts and public assemblies. He was constitutionally more at home and more at ease in his pulpit and in his library, than on platforms and

in committees. But he took a most keen and enlightened interest in public movements; and when he did express his opinions, it was with an authority and an influence which proved how maturely he had deliberated, and how greatly he was honoured. Many a public movement received from him an impulse which helped it on to victory; and on every thing connected with the rights of conscience, he might have sat on the same bench with Milton or Locke; and on every thing relating to union and charity among Christians, he might have sat in the same chair with Leighton or Usher.

"He was not remarkable for fluency in conversation, except when he met with an inner friend; but it was true of him, as Orton remarked of Doddridge, that 'he knew how, by an angry countenance, to drive away a backbiting tongue;' and if you raised some important subject on which his judgment might be given, he would then 'speak like a book,' and you would be very learned indeed, if he did not send you away more thoughtful and more wise. If the smaller coin of conversation was not always ready, he would prove that he had exhaustless stores of gold.

In regard to his labours as a Professor, Dr. Harper says: —"Great as were the merits of Dr. Brown's expository discourses in the pulpit, the Theological Hall was certainly the sphere in which his labours in this department had their highest use and application. Weighed in the balances of public criticism, as few works of the same class have been, they stand before the world stamped with the approbation of the most competent judges in the churches of Britain and America. Those who heard them as parts of a theological

course, are best able to say what was their effect in imbuing them with the spirit and the purpose of scriptural expositors. Testimony has been already borne, through the periodical press,[1] in a profound and philosophical examination of Dr. Brown's lectures, from the masterly pen of one of his admiring pupils, now a well-known minister of our church. I would only remark on what may be called the indoctrinating power of Dr Brown's prelections. This proceeded from the perfect clearness and precision with which he defined his subject, stated the different views of it, summed up the arguments for each, and enforced the conclusions which he was led to adopt. Whatever he advanced was felt to be addressed to the judgment, and the truth deduced stood out in the light of its evidence, and in its native proportions, clear as day. Difficulties, when they were met, were not put aside, but examined; their force duly weighed, and candidly admitted. Solutions were given with no air of confidence beyond what their obviously intrinsic value justified; and the authority of the preceptor rose as his expositions were seen to rest on the evidence of the truth.

"To this indoctrinating power a moral element contributed not a little in Dr. Brown's professorial duties. The learned critic was himself the loving disciple. His reverence for Scripture was never more seen than in his handling it. The same analytical minuteness by others might have had the appearance of undue freedom with the lively oracles, just as the knife of the anatomist, in its nice dissection of nerve and muscle, may seem to bystanders a want of respect

[1] *North British Review.*

for our common humanity. And it is not to be denied that there may be—that there often is—the cold and the callous in sacred criticism when men deal with its literalities only. Nothing could be more opposite to this verbal praxis than the scriptural researches of Dr. Brown. He scrutinized the text because in the true reading he found the sayings of the Lord Jesus on which his heart loved to dwell. He pryed with a critic's eye, because the more intimate his view of the word, the more he saw of the love of Christ in his own revelation. He put words and phrases into the balance, because he found them weighty with wealth more precious than thousands of gold and silver. The bearing of the whole man in the chair of instruction; the very aspect with which he gave out the meaning of the word when he had found it; nay, the tones of voice—now deep in their solemnity, now tremulous with emotion—bespoke the humility of the man of God as much as the ability of the instructor; and together gave to his prelections that power to indoctrinate the minds of intelligent youth which has already told, and will continue to tell, on the pulpits of our rising ministry.

"In this connection I cannot but refer to the harmony and affection that subsisted between Dr. Brown and his colleagues. It was no mere official tie that united us. I say this for my colleagues; and, of them all, I have most cause to say it for myself. We felt it to be our privilege to be associated with him. We felt that we could repose our utmost confidence in him for the wisdom of his counsels and the integrity of his heart. Everything was of a piece. His affectionate interest in the progress and welfare of the

students; his promptness and cordiality in recognising their hopeful gifts; the public spirit with which he entered into all matters affecting the prosperity of our church, and yet the entire absence of obtrusiveness in propounding his own opinions or plans of action—all this gave additional breadth and weight to his example.

"Public spirit—I have just used the expression of Dr. Brown in relation to our church. But every one knows how wide a meaning it carries in its application to him. With all his attachment to the principles of his own denomination, he never forgot that he was a member of the church universal. His catholicity was of no recent date. Through life he showed himself to be the friend of all who were the friends of Christ. He was ever ready to hold communion with all whom Christ has received. His regard for the great principle of the Communion of Saints added not a little to his Christian enjoyment, as it brought him into frequent intercourse with the good and the wise of other sections of the church. Among these he numbered some of his most intimate friends. Many of those excellent ones of the earth had gone before him, whose society he has now regained; and others yet remain, some riper in years than himself, whose hearts I doubt not are this day with us in calling to remembrance the gifts and graces of the departed.

"In speaking of Dr. Brown as a public man in our church, I shall only add, that the same high qualities which I have noticed marked his conduct in the ecclesiastical courts. As he made conscience of discharging the duty of attendance, so others felt how much they were benefited by his advice

and example. He was ready at the call of duty to give his opinion; but he never debated, and what his powers in this respect might have been had he chosen to put them forth, we can only conjecture. For certain, he was strongly averse to church courts being made a polemical arena. Happily, this is not an evil that besets us, and it is one which he would have been among the first to discourage.

"In another capacity, that of the Christian citizen, Dr. Brown was on all fitting occasions at his post. Nothing affecting the welfare of his country and the interests of humanity was indifferent to him; but it was only when the great cause of religious liberty and the spiritual independence of Christ's kingdom were concerned, that he took a prominent part. When he did come forward, it was always like himself. Governed by disinterested motive, he held on his way unmoved by the misconstructions of opponents, and by the haltings of the compromising and the timid. Reproaches fell on him, but where are they now? Long since buried under the weight of a brightening reputation, without a shred of enmity left to be buried in his honoured grave."

What Dr. Brown was in the pulpit and in the chair, he was in the society of friends and in the domestic circle. Referring to his consistent life, Dr. Thomson says—"I appeal to you who knew him best, whether you have never found your sense of the reality and excellence of religion strengthened by looking on his consistent life; and whether you do not find your impression only made deeper now, when his long and honoured life is ended. I do not ascribe

perfection to him, which would be alike contrary to his own self-estimate and to truth; but I do ascribe to him a rare measure of Christian attainment and of moral excellence. To those of us who are ministers, what an example has he left of continued intellectual self-culture, in his intermeddling with all knowledge, keeping abreast of the theological literature of his age, and ransacking every store of learning from which additional light might be shed upon some portion of the word of God! And to all of us, what an example of constant self-discipline,—of mingled devotion and attention to the duties of active life,—of fearless conscientiousness and sensitive avoidance of evil, with most expansive charity,—of deepening humility, with progress in holy character enlarging and brightening to the last like a setting sun! 'Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you that believe.'"

In describing the closing months of Dr. Brown's life, Dr. Thomson says—"It frequently happens, that a wonderful enlargement is vouchsafed to the dying Christian, especially if he has been a veteran in the great fight of faith. Not always, indeed; for remembered sins may shed a cloud over the setting sun, and disease may colour with its own hues the very light of heaven. But often there is a singular clearness of view, and fulness of assurance, keeping the soul in perfect peace, until faith seems almost turned to sight, and heaven to have come down to meet heaven,—reminding us of the ocean tide, that hastens up the channel to welcome the advancing river, or of the singing birds that come out to

meet the ship as it approaches land, and tell by their presence that the bright and tranquil haven is near.

"Not a little of this enlargement was enjoyed by your aged minister during his last illness—

> 'He taught us how to live; and oh! too high
> The price of knowledge, taught us how to die.'

For eleven months he may be said to have been a-dying; for, while he would not unwillingly have remained among us for a few years longer, that 'he might serve God with his spirit in the gospel of his Son,' there were many things which indicated that, from the first, he regarded it as not improbable that this was 'the beginning of the end.' You remember his own favourite description of himself to those who visited his sick-chamber, when the progress of his ailments seemed to be stayed, that he was like a vessel which, while sailing down a river, had been taken aside for a little into a quiet creek; but he knew all the while that the port to which he had been moving was not far off. And many of you have already heard his frequent testimony, in the words of Bunyan's pilgrim, when passing through the bridgeless stream, '*I feel the bottom, and it is good;*' a testimony which, I am convinced, reflects as correctly as any language could, the habitual state of his dying experience. Alive to all his old affections, keeping up his interest in the passing events of Providence, and with his mental powers undimmed to the last, his eye was steadily turned toward 'the mark for the prize of the high calling of God in Christ Jesus.' His family prayers became uncommonly elevated and solemn during his illness, giving token of greater nearness and

deeper insight into the mysteries of God, and of spiritual growth to the end, and often sending his friends away from the scene wondering and awe-struck; and, as if his soul had been tuning for the worship of a better world, a desire that the kingdom of God might be advanced, and God more glorified in His creatures, became the burden and key-note of his supplications. The day immediately before his death I conversed with him for a few minutes in a solemn interview, never to be forgotten. He then intimated his belief that he was just on the verge of an eternal world, but declared, with all this consciousness of the nearness of the unseen state, that he had peace, resting on the Rock of Ages. When death came, on the morning of the following day, it seemed stripped of all its terrors, and in the gentleness with which the aged saint gave up his spirit, it seemed only

> 'Like a shadow thrown
> Softly and lightly from a passing cloud.'

'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"The last words that he ever uttered to me had reference to *you*, and they were spoken on the day immediately before 'God took him.' Holding me affectionately by the hand, and informing me, as I have told you, of his peace of mind and of his consciousness that he was very near an eternal world, he added, with a kind of majestic solemnity, 'Our united ministry has been a happy, and, I think, a profitable one. I am now about to be taken from your side, and to leave you in the care of our beloved people. I commit them with confidence to you, and anew I commit them to

the keeping of the Chief Shepherd Jesus Christ, both their Lord and ours.' He then added, in language that took me by surprise, 'I hope you will forgive me for every thing that has been wanting, and every thing that has been wrong in my temper and conduct towards you as a colleague.' My feelings were overcome by this expression of humility, but I found strength to reply, 'Dear Dr. Brown, I have nothing to forgive, but much, very much, for which to thank you, and to thank God.' He then, with a strong affectionate pressure of my hand, bade me farewell,—oh, I trust, not for ever.

"Nothing was more remarkable than his growing and deepening humility, and his endeavour to be engaged in his Lord's service to the last. You have an expression of the former quality in those striking words in his recent 'Pastoral Letter.' 'For my own part, looking onward to the judgment-seat, I must declare, that I have no hope but in mere *mercy*—no dependence but on the testimony of God. 'Sovereign grace is the port,' as Rutherford says, 'that I airt at.' I never can be accounted more than 'an unprofitable servant;' well off if not brought in guilty of 'having wasted my Lord's money,' and determined, by God's help, to continue to the end, 'looking for the *mercy* of our Lord Jesus Christ unto eternal life.'

"And, like Calvin, 'he could not think of his Master coming and finding him idle.' He had often, when still in comparative health, expressed a wish that he might 'die in harness:' and, while he was not permitted to die preaching, he may almost literally be said to have died writing for the

press. So early as his eleventh year he had written a memoir of his mother; and in his seventy-fourth year, on the morning of the Saturday before his death, he was still found busy with his pen. He sat down calmly on the brink of the broad river, and gave the finishing touch to a little book which is yet to see the light. One of the last books that he read was John Owen's last work, 'The Meditations on the Glory of Christ,' and on the fly-leaf of the old volume he wrote in pencil the following testimony:—'This is an admirable book, and in some parts of it equal to anything Howe has written in the "Blessedness of the Righteous," or Baxter in the "Saints' Rest." These three men are the "Worthies of the Nonconformists," and these three books, every thing taken into view as to thought and feeling and expression, their masterpieces. What a glorious society where the least is greater than Baxter, or Howe, or Owen! Happy is he who has joined that society; next, he who has good hopes, through grace, of joining it.—J. B. June 22, 1858.'

"He has now joined that blessed company where his heart had so evidently gone before him. Long before that vast funeral assemblage had laid his precious dust in the tomb, giving earth to earth, dust to dust, 'sowing in tears with the certainty of reaping in joy,' angels had borne his spirit up to heaven, giving the holy to the holy, the heavenly to the heavenly, and introduced him to the sweet fellowship of the redeemed, of angels, and of Christ. Well may we say with Howe, 'It should make us love heaven so much the better, that such as *he* are gathered there.' Oh, how rich is heaven

becoming through our poverty! But let us be reconciled to the melancholy blanks in the harvest field, when we think of the accumulating fulness of the garner. And to that heaven to which our wealth has gone, let us look for wealth in return—for a double portion of spiritual influence and of holy gifts, drawing from the inexhaustible fulness of Him who is 'Jesus Christ, the same yesterday, to-day, and for ever.'"

The congregation, soon after Dr. Brown's death, erected to his memory a beautiful but plain tablet in the lobby of the church, beside that of Dr. Hall, with the following inscription:—

TO THE HONOURED MEMORY

OF

John Brown, D.D., S.T.P.,

THEIR MINISTER FOR THIRTY YEARS,

BY HIS AFFECTIONATE AND GRATEFUL PEOPLE.

BORN 12TH JULY 1784—DIED 13TH OCTOBER 1858.

"Jesus Christ the same yesterday, to-day, and for ever."

"Where I am, there shall my servant be."

DR. THOMSON'S SOLE PASTORATE.

WE could not find a more appropriate introduction to our account of the Sole Pastorate of Dr. Thomson than the words with which Dr. Harper closed his remarks on Dr. Brown, in the funeral sermon from which we have already quoted,—"He is gone. But we have not lost, and we shall not lose him, if we remember the words that he hath spoken, and if, when we lift our eyes, and cry, 'My father, my father, the chariots of Israel and the horsemen thereof,' we take hold of his mantle as it falls.

"Your prayer is, that it may fall in all the power of a bright example on your surviving pastor, who, so much to the comfort of our deceased father, served with him as a son in the Gospel. Under the double burden that now devolves upon him, plead that he may have a double portion of his Master's spirit, and let him have all the encouragement that is to be found in the hearts and co-operation of an attached and united people."

Shortly after Dr. Brown's death, the elders agreed to the following minute, a copy of which was sent to Dr. Thomson:—"*9th November* 1858.—This being the first devotional meeting of session after the death of their late beloved and

venerated senior moderator, the Rev. Dr. Brown,—the session embrace it as a fitting opportunity of gratefully recording the Lord's goodness for the unbroken harmony, good feeling, and hearty co-operation which subsisted throughout the joint pastorate of Dr. Brown and Dr. Thomson, and that during its entire continuance, no root of bitterness sprung up in the congregation to mar its concord or to disturb its peace.

"That sympathizing greatly with Dr. Thomson, now that the entire duties of the pastorate devolve upon him as sole minister of the congregation, the elders cordially and unanimously tender to him all dutiful countenance and support on their part in the discharge of his increased and arduous duties, praying earnestly that God may be with him, as they believe He has been with him hitherto, to strengthen his hands, and to encourage his heart in the great work to which he is called; that as God was with his honoured father and colleague, so may he be with him now; that the congregation may greatly flourish in all, and especially in its highest—its spiritual interests; that under his future ministrations as in the past, not only may its peace and harmony remain unbroken, but that he may yet more and more be the honoured instrument of promoting the glory of the Great God, even our Father, in bringing many souls to Christ, and in building up and establishing believers in their most holy faith; and that at length when the Chief Shepherd shall appear, he may receive the promised crown of glory, and the blessed welcome of 'Well done, thou good and faithful servant.'"

Our united prayers as a session and congregation have been answered. Peace and harmony have prevailed; by the able and regular ministrations of the pulpit, and zealous and unremitting pastoral visitation, the membership has been more than maintained; the missionary operations have continued to prosper, and have been extended; and the various congregational classes have been sustained and multiplied. In particular, Dr. Thomson's class for young women, which was instituted soon after his induction to Broughton Place, has continued to be numerously attended, and has proved a most valuable means of religious instruction. Some of the courses of study have been—

1. Evidences of Christianity. Latterly Dr. Thomson edited a text book on the Evidences, the able work of Dr. Alexander of America, which he abridged and arranged into short chapters and sections.
2. Doctrines, Duties, and Institutions of the Christian Religion.
3. Analysis of the books of the Bible.
4. Experimental Religion; taking Bunyan's "Pilgrim's Progress" as the text-book.
5. The Geography of Scripture.
6. Eastern Manners and Customs; on the last occasion of this course introducing his own observations when travelling in Eastern countries.
7. Explanation of Ecclesiastical and Theological terms.
8. First principles and plain rules in Biblical interpretation, illustrated by example.
9. The Church, its constitution, design, material, and order.

By means of the instruction communicated in the class, many of the young have been grounded and settled in the faith, and evidence is not wanting from those who have been privileged to attend, that doubts and difficulties have been removed, faith deepened, and impressions made, which shall be lasting as eternity.

Dr. Thomson's Class for Young Men, conducted on a similar plan, has been well attended, and has proved highly advantageous to its members.

The Young Men's Sabbath Morning Fellowship Association was instituted in 1859. An interesting feature of this meeting is, that very many of its members are young men from the country. It thus benefits those who most need such an association. Away from home influences, secluded in lodgings, placed amid the dangers of city life, they are in the very position to require healthful Christian fellowship for interchange of religious thought.

We may most conveniently mention here, that in consequence of the numbers attending this meeting, another meeting of a kindred nature was begun in 1870, which meets also in the Sabbath morning, but in a separate room. Both of these meetings are, we have reason to hope, serving the purpose for which they were instituted.

The Congregational Library, formerly noticed as having been instituted about 1830, now forms one of the best congregational libraries in connection with the United Presbyterian Church. It contains nearly 2000 volumes of well selected books. While due attention has been given, as is meet in a church library, to religious books, an admirable

collection of works in history, biography, travels, and general literature has been formed. The library is accessible to members and adherents of the congregation and their families, entirely free of charge, and has, from its commencement, been taken advantage of by a large number of readers.

There is yet another important department of our congregational work which we must not omit particularly to notice —the efficient and willing service of those members of the church who contribute so much to the comfort and edification of the congregation in conducting the service of song in the sanctuary. Accustomed now to a trained choir and an educated leader, we are apt to forget that it was not always so with us. We well remember when the precentor used regularly to sing the first line of the psalm *alone*, none of the congregation venturing to join till the second line. How thankful should we be for the improvement since that time. We do not need to sit silent while others are singing. We are encouraged to employ our voices in the praises of God, and we are trained to do so by the excellent leader of our psalmody. As all real progress is gradual, so we can trace the successive steps of improvement. About 1845, under Mr. Palmer, we had an "embryo" choir of two or three soprano voices—the four parts were by and by attempted, the precentor sitting beside the choir, instead of being in his "desk," which used to stand in front of the old pulpit. From 1852, under the able conductorship of our late excellent leader, Mr. Smith, who held regular choir and congregational practice, and conducted the

meetings of the Sacred Music Association, the improvement was most decided. And now, under our present esteemed leader, Mr. Darling, we feel that we are still making marked progress.

In the autumn of 1861, Dr. Thomson attended the conference of the Evangelical Alliance at Geneva. Taking advantage of his being on the continent, he spent a few weeks before the meeting of the conference in visiting, along with Professor Balfour, the Waldensian Church and the principal stations of the Reformed Italian Church in northern and central Italy. As his contribution to the proceedings of the conference, he read a paper on "the Sabbath," more especially with the view of presenting continental Christians, both clerical and lay, with a correct exposition of Scottish opinion and practice in regard to its observance. The address was subsequently translated into the French, German, Dutch, and Italian languages, and largely circulated on the continent. It has also been circulated in English to the extent of nearly half a million copies. The Rev. J. C. Ryle, who writes a prefatory note to the English edition, recommends it strongly to his countrymen, and very much on the ground of its being "likely to remove a certain amount of prejudice existing in English minds against Scottish views of the Sabbath question," and "to satisfy every one that these views are scriptural, reasonable, and practical."

On the 7th July 1867, Dr. Thomson completed the twenty-fifth year of his pastorate in Broughton Place Church, and the thirtieth year of his ministry. At the annual meet-

ing of the congregation in June, it was agreed that special notice should be taken of that circumstance, and a committee was appointed to consider the matter. This committee reported to a meeting held on the 5th November, when it was unanimously resolved—"That the congregation should unitedly and publicly express gratitude to God for having spared their minister so long to them, and to the church at large, in the full enjoyment of health and vigour; that a meeting of the congregation be held on a convenient day, and that an address should then be presented to Dr. Thomson, along with the means and opportunity for visiting the Holy Land in the spring of 1868."

A meeting of the congregation was accordingly held in the church on the evening of Tuesday the 19th November, —Mr. James Marshall, in the absence of Mr. William Flockhart, the Preses of the congregation, occupied the chair, and was surrounded on the platform by ministers and others of various denominations. There was a large attendance of members of the church and other friends.

The Rev. Dr. Finlayson, Rose Street Church, Moderator of the Synod, opened the meeting with prayer.

The Chairman then said—In the absence of our esteemed friend, Mr. William Flockhart, the preses or chairman of the congregation, who was to preside to-night, but who is confined to the house by indisposition, I, as one of the oldest members of the church, and the senior acting elder, have been called to occupy the chair on this important and interesting occasion. We assemble here this evening to express our gratitude to our heavenly Father for sustaining

our beloved pastor during twenty-five years of devoted and unremitting labour amongst us, and to express our united earnest desire that his valuable life may long be preserved, and his labours rendered increasingly useful to the Church, and glorifying to his Divine Master. As a congregation we have great cause for gratitude. Springing originally from Bristo Street Church, we were first established as a separate charge in 1785, with a membership of 160. In 1786 the late Dr. Hall was inducted as our minister. It was during his ministry that our present church was erected, and opened for public worship in 1821. In 1829 Dr. Brown was inducted as Dr. Hall's successor, and in 1842 our present pastor was inducted as Dr. Brown's colleague and successor. All of us remember our late pastor's jubilee, and to-night we are met to congratulate Dr. Thomson on the completion of twenty-five years' devoted service, and on the fact that the congregation in membership, and in all its schemes of usefulness, stands now as high as ever it has done. We thank the great Head of the Church for this, and that, during nearly a century of existence, we still see our third pastor in the enjoyment of both bodily and mental vigour. To give him some relaxation from duty, it has been proposed to present to our esteemed minister the means and the opportunity of visiting Palestine, that country he has long desired to see, and in which every Christian mind must feel a deep and solemn interest. We shall follow him with our prayers, and in due time long for his safe return, laden with rich stores of most interesting historical researches. I know the difficulty he feels at thus leaving us, even for a few months; but I assure

him and the congregation that the Session will do all in their power to have the pulpit adequately supplied, and the other pastoral work carefully attended to. I will now call on our friend Mr. White-Millar, as the convener of the committee, to read the letters of apology received from those esteemed brethren who had intended to have been present this evening.

Mr. White-Millar then stated that letters of apology had been received from Dr. Cairns, Dr. Guthrie, Rev. John Ker, Glasgow, Dr. Graham, Liverpool, Dr. Blaikie, Dr. Robson, and others. The following are those of Dr. Cairns and Mr. Ker :—

"Berwick, Nov. 11, 1867.

"My Dear Sir,—Having been invited to attend the semi-jubilee meeting of your excellent minister, Dr. Thomson, I deeply regret that I am constrained, by the nature of my engagements, to decline. I have found it necessary, under the pressure of studies and preparations for next session of the Hall, to refuse, without exception, every new engagement, and the very few that I publicly fulfil are all of older date than my appointment, and cannot well be set aside. I do not the less lament that I cannot be with you. I was for one or two years a hearer of Dr. Thomson before I received licence ; and my name stands at his call to Broughton Place. I have received from him uniform kindness and help, and my esteem and regard for him only grows with years. I had lately the great pleasure of renewing old associations with him and the congregation, by assisting at the dispensation of the Lord's Supper, as well as worshipping regularly with you during the session of the Hall; and I could see with my own eyes how great a centre of Christian influence Broughton Place continues to be, and hear with my own ears how admirable the preaching is (as I think better than ever), which still keeps such a multitude together, and impels them to all good works. Few men could have done what Dr. Thomson has done, either in his collegiate relation to Dr. Brown, or in his separate state ; and the services which he has rendered to Christian Missions, to the Sahbath, to the Evangelical Alliance, and to Christian Union, as well as to Christian

literature generally, deserve all the more praise from his manifold other labours as a leading city minister. It would have been pleasant to have said these things in the midst of you; but I find a gratification in saying them in this way, and thus adding one little tribute, among many, to the well-deserved honour of the occasion. May God long spare your minister to you and to us all; and may the second segment of his jubilee be even better and happier than the first!—I am, my dear Sir, yours very sincerely,

"JOHN CAIRNS.

"W. White-Millar, Esq."

"My dear Mr. Millar,—I would have had great pleasure in being present in Broughton Place on so auspicious an occasion, but I am still obliged carefully to avoid anything that is exciting, even as a silent spectator. I am sure that Dr. Thomson deserves all the encouragement and honour you can give him. The shape that it is to take in the spring will, I am sure, be peculiarly appreciated by one of his power of observation and Biblical taste, so true and delicate; and the congregation will reap an abundant reward in the reproduction of his gathered stores when, in the providence of God, he is spared to return. Please express to the committee my thanks for their kind invitation, and my regret at not being able to accept it; also to Dr. Thomson my congratulations on this occasion, and my fervent hope that the vision may be doubled, after other twenty-five years, in his jubilee.—Believe me, yours most sincerely,

"JOHN KER."

Mr. H. B. Dewar then read the following address from the Session and congregation, and in their name presented Dr. Thomson with the sum of £500:—

"Address by the Session and Congregation of the United Presbyterian Church of Broughton Place, Edinburgh, to their Minister, the Rev. Andrew Thomson, D.D., on the occasion of the completion of the Twenty-fifth year of his Ministry as their Pastor.

"*19th November* 1867.

"Our Honoured and much-loved Pastor,—We congratulate ourselves and you, with all our hearts, on this happy occasion. We rejoice to think that after your abounding labours amongst us, for so long a period as a quarter of a century—in addition to several earlier years of arduous and successful duty in the service of a sister congregation in this city—you stand before us this night in the full prime and vigour of your days. It is with sincere and lively gratitude to its Great Head, who gives to His Church 'its pastors and teachers,' that we find that not only is our pastor's eye yet undimmed and his natural strength not abated, but that after such lengthened and able service he is yet only in the maturity of his powers.

"We review with deep gratitude to God the many mercies we have enjoyed as a congregation, since, in 1842, you became our junior pastor. We would not be unmindful that we had the great happiness of having for our senior pastor, for the first fifteen years of your ministry amongst us, one whose blessed memory is yet so green and fresh, and that you had the rare felicity of having such an one as he for a colleague. We thank you from our hearts this evening that the saintly and now sainted Dr. John Brown found in you 'a true yoke-fellow;' and we rejoice to remember that as to this we had public and emphatic testimony from his own lips, on the occasion of his well-remembered jubilee, as well as many other opportunities of knowing how, as to 'one Paul the aged,' you served with him as a 'son in the gospel.' Keeping in view that the difficulties attending upon a co-

pastorate are great, even to a proverb, you are well entitled this night to our hearty meed of praise, that you did well your part in this relation also, and in this respect have fairly won another title to our esteem and lasting gratitude. The removal of that venerable servant of God to the upper sanctuary was a memorable event in the history of this congregation and in your history. But it seems to us that even as Elisha caught a glimpse of Elijah in his upward flight, and as the aged prophet's mantle dropt upon the younger servant, so in your case we rejoice now to be able to testify, that with added responsibility and doubled labour, there seemed to come redoubled strength; for from that day to this, we think we can recognise in your pulpit ministrations, as well as in all your other labours, increased and still increasing power. It is our earnest hope and prayer that you may be long spared in health and strength to go out and in amongst us, breaking to us the bread of life; and that (in the words of your late colleague expressed in reference to yourself) 'your ministry may be as lengthened as his was, and your jubilee as happy.' Meanwhile, we gladly and gratefully record that we have abundant reason to believe that your labours amongst us in word and doctrine have not been in vain in the Lord; that of many it will be said, that under your ministrations in this house this man and that man *here* were born; and that you and we therefore may cherish the glad hope that yours will be no 'starless crown,' which, when the Chief Shepherd shall appear, the Lord the Righteous Judge will place upon your head upon that day.

"Nor do we fail to watch and mark with much interest

and high approval your manifold and able efforts in your Great Master's cause in more public spheres than amongst us. The zeal and ability which you ever evince in the advocacy and advancement of the glorious cause of missions to the heathen—so near to your heart—form to us matter of great rejoicing; and time would fail us here to tell of our appreciation of your labours in the cause of Christian union, in that of the Lord's day, the circulation of the Bible, the progress of Evangelical Protestantism on the Continent of Europe, and of your warm-hearted, practical, and effective interest in the ancient Waldensian Churches, and, in a word, your readiness to join with good men, whether of our own or of other denominations, in every good work.

"Nor do we omit to notice with interest the honourable part you take in the deliberations and discussions in the higher Courts of the denomination to which we belong; and we mark your ready tact and skill in disentangling many an involved debate, as well as the administrative power which you often exhibit in influential, although almost unobserved, labour in the committees of the Church.

"And the session of which you are the chairman and moderator gladly embrace this opportunity of bearing hearty testimony to the dignity and skill with which you guide their deliberations, and they rejoice in the remarkable unanimity and unfeigned cordiality which, during the whole period of your ministry, have prevailed amongst them; and which, to a great extent, must be attributable to the wisdom and moderation with which you preside over them.

"We would not forget, either, your labours in another important department—that of the press. We remember, among others, very especially your masterly treatise on the history of the origin, principles, and progress of that branch of our United Church to which, before the union, we belonged,—in which future generations of our Church will, we are persuaded, recognise the hand of an able ecclesiastical historian.

"After these many labours, extending over so long a period, your people cannot but express great gratitude; and the sentiment and burden of their address to you to-night are summed up in a single word, when they say to you, as with heart and voice they now do,—'Servant of God, well done.'

"In conclusion, we feel that it is dutiful and fitting on our part to ask you 'to rest awhile,' not for the purpose, we are thankful to say, of regaining health and strength lost in our service, but with a view of maintaining both in vigour. We accordingly invite you and offer to you the opportunity and the means of 'resting for a few months,' and, with your approval, we propose that you should employ this leisure in visiting the Holy Land—those scenes over which, during the thirty past years of your ministry, your mind and heart must have brooded so often with the profoundest interest. We expect that, as you follow almost literally in the footprints of our blessed Lord, and as your eyes gaze upon those scenes on which His gracious look often fell, your heart and mind will gather fresh inspiration on the hallowed spot: and that

you will return to us more than ever 'fraught with the fulness of the blessing of the gospel of Christ.'

(Signed) "WM. FLOCKHART, *Preses of Congregation.*
JAMES MARSHALL, *Chairman of Meeting.*
ALEX. WHITE, *Session Clerk.*
WM. WHITE-MILLAR, *Convener of Committee.*"

Mr. Dewar then continued—"Dear Dr. Thomson, I feel that it would have been presumptuous in me, had I not been requested to do so, to add anything in the way of supplement to your people's address, which I have just read. I will say, however, that that is by no means a respectful form of words merely, for I believe that its very duplicate and counterpart could be found written on a thousand hearts in this assembly.

"In the address, your people have confined themselves almost exclusively to a few of the more prominent features which have distinguished your career as their pastor. But you have fairly won, I think, other wreaths which may well be added to the chaplet with which we seek this evening to entwine your brow. For example, I may without impropriety say, that we recognise in you one of the representative men of our denomination, who, not from ambition or self-seeking, but from natural aptitude and obvious fitness, have stepped forward to the front; and who have won the confidence of the general Christian public of this city—who know well that

on every occasion when required, you are as able as willing to raise your voice with effect, as well on the platform as in the pulpit, on behalf of every cause, which has plainly the good of your fellow-men for its object. As a public man, therefore, we recognise in him who is also our pastor, one of a noble class, which well deserves all the encouragement which such a meeting as this can bestow. I see to-night many others of the same class (lay as well as clerical, and of almost every denomination) who have done honour, at once to you and to us, by rallying around you this evening, in recognition of your being a true comrade—one of themselves —men, whose voices, in these somewhat confused times, can ever be depended on to ring true and clear in the hour of danger, when either truth or liberty is assailed—who love the true spirit of free inquiry which Christianity not only does not disapprove but positively inculcates, yet possess enough of the humility of true wisdom to deter them from 'rushing in where angels fear to tread;' men whose whole life is an advocacy of the highest and most far reaching interests of their fellow men; who breathe the spirit, and carry into consistent practical action in their public life, as well as in their private spheres, the maxims of that godliness which is profitable to a nation for the life that now is, as it is indispensable to individuals for the life that is to come. With a battalion of such men, in each of our great cities, to give steadiness and consistency to the onward march, both of the Church in all its sections, and of the nation, we need not, like Eli, tremble for the ark of God, or for the safety of our country; for both in Scotland and in England, at

[illegible]

[illegible] done

[illegible] that we should

[illegible] such ways:

[illegible] He [illegible] the first

[illegible] you [illegible] into

[illegible] such rest as you require

[illegible] does not seem absolute

[illegible] contrary, that to you would

[illegible] We wish for you the kind

[illegible] disengagement of mind from

[illegible] However important, and [illegible]

[illegible] and which is

[illegible] physical exertion, [illegible]

[illegible] suggestion to you [illegible]

[illegible] to have the opportunity.

[illegible] If it be true that

[illegible] be [illegible] whose [illegible]

[illegible] plains of Mesopotamia, where [illegible]

we [illegible] warmer among the [illegible] of [illegible]

[illegible] we expect that the heart of a Christian [illegible]

[illegible] stirred [illegible] depths and [illegible]

[illegible] visit. We know that [illegible]

[illegible] to catch the spirit of the scene when [illegible]

[illegible] Bethlehem's plains by night, or when [illegible] Jordan or

Andrew Thomson

SCOTT & FERGUSON, LITHO

Hermon's grassy slopes, or on 'the brow of Nazareth's hill,' or when, with breathless awe, you enter the deep groves of Gethsemane's Garden, or when, with solemn joy, you find that 'your feet stand within the gates of Zion,' or when listening to the music of the rippling tide of the Lake of Gennesaret, you exclaim with our Christian poet :—

'How pleasant to me thy deep blue wave,
O Sea of Galilee!
For the Glorious One who came to save
Hath often stood by thee.

Fair are the lakes in the land I love,
Where pine and heather grow,
But *thou* hast loveliness above
What nature can bestow.

It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.

Graceful around thee the mountains meet,
Thou calm reposing sea!
But, ah! far more,—the beautiful feet
Of Jesus walked o'er thee.

O Saviour! gone to God's right hand,
Yet the same Saviour still,
Graved on Thy heart is this lovely strand
And every fragrant hill.' M'CHEYNE.

From such scenes, sir, you will return to us, we trust, with your faith deepened and confirmed, turned, as it were, into very sight, and with your mind yet more and more filled with holy light, and your heart with holy love, to Him

'whose you are and whom you serve,' and in whose footsteps, in the highest sense of that term, it is, we know, the desire of your heart and the aim of your life to follow.

"With these imperfect words, I present to you this address in the name of your session and congregation, and, at the same time, this token of their esteem and great regard; and it will be gratifying to you and to all present to know, that this sum (of £500) is not only the voluntary but literally the spontaneous offering of your people; for although the contributors are very numerous, no one was even asked to subscribe. The amount is no measure of their affection, it is only the measure of what may be requisite for the purpose in view, and which, had it been necessary, would willingly have been doubled."

Dr. THOMSON, who, on rising to reply, was received with loud applause, said—"This meeting is held for the purpose of congratulating me on my having reached the twenty-fifth anniversary of my pastorate in Broughton Place congregation; and my heart would be made of stone did I not deeply feel the kindness which glows in every line of the admirable address which you have just presented to me. That I should have been continued in the active discharge of the Christian ministry among you for a quarter of a century, and more than this, that during all that long period, in which I have seen so many of my contemporaries disabled or cut down, and almost every pulpit in Edinburgh change its occupant, I should never have been two Sabbaths in succession out of my pulpit through sickness, and that I should stand before you this evening with more than the

vigour with which I entered on the pastoral relation towards you so many years since, while it has given cause for your generous and hearty congratulations, surely affords me emphatic occasion for 'calling on my soul and all that is within me to bless and magnify the name of the Lord.' You have most properly referred in your address to the period of my co-pastorate with him whom you have so happily styled the saintly and now sainted Dr. Brown, and to the manner in which I was helped to bear myself to the end, amid the acknowledged delicacies and difficulties of our collegiateship. From my heart I thank my God anew this night, as I have many a time done before, that we never had a quarrel or a coldness. I am bound to say, however, that very much of this happy state of things arose from the character of the man with whom I was associated. He was a truly noble man, above all mean and petty jealousies. I count it to have been no common advantage to have listened to the preaching of a man of such evangelical earnestness, of such extensive and accurate biblical learning, and of such rare exegetical gifts. We deeply felt throughout our united ministry, how much not only our own happiness, but your peace and edification depended on our harmony. A rent between the pastors could not have failed to extend itself and widen among the flock. I must also give you the credit of never having shown any diposition as a people to form yourselves into parties, 'One saying, I am of Paul, and another, I am of Apollos.' You always had room in your hearts for both your ministers. You have also kindly alluded to the fact that the congregation has not suffered in its

prosperity during my solitary pastorate. It is, in fact, numerically, financially, and in its benevolent enterprises, much beyond what it was when I first came among you, and the tide which has flowed so steadily for twenty-five years shows as yet no signs of ebbing. But I would not dare or presume for one moment to glory in this. For the measure of prosperity, external and internal, with which we have been favoured, let all the praise be rendered to Him who sits upon the Throne, to whom it is all due. But under Him, let me take this opportunity of expressing to you how much I am indebted to the counsels, the co-operation, the friendship and the prayers of those excellent men whom you have associated with me as elders. When I was left alone in the pastorate of this large congregation, they addressed to me a letter of affectionate encouragement, promising in every way to hold up my hands, and it would not be easy to tell you to what an extent they have lightened my labours and my cares ever since. They have been gifts not only from you but from the Lord, and there is not one of them whom I do not regard, and whom I have not cause to regard, as my personal friend. Only second to this has been the support I have received from the members of our missionary directorate, in carrying on our missionary undertakings both in home and in foreign fields—a part of my care as a minister, which in some years has equalled if not exceeded the care of the congregation itself. How much again do you and I owe to our noble staff of Sabbath school teachers? And while I am not brought into such direct contact with the managers, I could not forgive myself did I not make

very marked and grateful reference to them on such an occasion as the present. I have to bear testimony to the respect and promptitude with which they have seconded my wishes whenever made known to them, for arrangements and improvements that would add to your comfort and my own. And while I cannot say with Jacob in reference to Laban, that they 'have changed my wages ten times,' I can say what is far better, that they have changed them four times so as always materially to add to them, so that this day my stipend is double what it was when I first came among you. You have been pleased to allude to the humble part which I have borne in the public religious movements of the day. I have had my reward in this, were it for no other reason than that it has brought me into intercourse, very frequently into intimate friendship, with some of the best and most eminent men of the times, some of whom are honouring us by their presence here this evening. But in addition, how many evils can be prevented and important measures promoted from the platform even better than from the pulpit—more especially when it is borne in mind that the newspaper will give circulation to a speech, which, of course, it refuses to a sermon. It would not be difficult to name many causes that come within the scope of the Christian minister, which would not have stood in the favourable position which they occupy, had it not been that there were ministers of the gospel ready to contend and do battle for them in public discussion, and to do their utmost from the platform to guide and influence public opinion regarding them. And the man must be blind who does not

see that there are new questions raising their heads among us which, according as they are decided, will bear for good or for evil upon the progress of the kingdom of God, and on which the watchmen in Zion cannot be silent without sin. And now let me say at this stage in my life, as a minister of Christ, that I am more desirous than ever to spend and be spent in my Master's service. If I had a hundred honourable professions to choose among, I should this night anew, and without hesitation, declare my preference for that of the Christian pastor. Let me bear this name and character with me to the end of my life; and when I die, let me be found wearing it as a garland upon my brow. To preach Christ's gospel, to expound His Word, to bear the message of heaven's consolation to the afflicted and the dying, earnestly to contend for the old faith once delivered unto the saints, this is the work to which I would brace my energies, and gird my loins anew, with my whole heart, and soul, and mind and strength. In even consenting to suspend my loved pastoral labours for a time and to visit Palestine, with the means for doing which you have this evening supplied me, in your truly generous, unforced, unsolicited gift, I do it in the hope that I shall thereby be qualified more than ever on my return for labouring among you 'in season and out of season.' And yet I must acknowledge that if you had looked into my heart and sought to discover what offer would have been most acceptable to my feelings, it would have been the very thing which you have proposed. I have many a time wished that I might some day be permitted to wander on Mount Olivet, to walk on the shores of

the Galilean lake, to muse beneath the old olives of the twice sacred garden of Gethsemane, to visit Nazareth and Bethlehem, to climb the steeps of Hermon and Lebanon, and 'to stand within thy gates, O Jerusalem,' though now thou art but the shadow of the glorious past. And what has so long been my dream, you are now seeking to turn into a reality. The purpose so generously conceived, you have, by the invitation and the gift of this night, put it in my power to execute. Should I be spared to carry out your kind invitation, which I hope to do towards the end of February next year, I am confident that you will do everything in your power to lighten the unavoidable anxieties connected with my absence. Frequent correspondence will let you know how it is faring with me, and me how it fares with you. I shall hope to hear of your continued peace, your regular attendance on ordinances, your daily prayers on my behalf. News like this will make the Holy Land truly enjoyable,—news of an opposite kind would becloud even the enjoyment of it, for 'now we live, if ye stand fast in the Lord.'"

After prayer, offered by the Rev. Dr. Somerville, the meeting was addressed by the Revs. Dr. Candlish, Dr. Harper, Dr. W. L. Alexander, D. T. K. Drummond, William Robertson, New Greyfriars, Dr. Alex. M'Ewen, Glasgow, and Dr. Marshall, Coupar-Angus. The Rev. H. MacGill then pronounced the benediction, and the proceedings terminated.

Dr. Thomson was prevented from carrying out his intention of visiting Palestine till the spring of 1869. In order

to facilitate his early departure from this country, the Lord's Supper was observed by the congregation on the last Sabbath of February—a week earlier than usual; and a meeting for devotional exercises was held by them on the same evening, for the purpose of commending their pastor to the care and protection of their Heavenly Father. On the following morning, the 1st March, Dr. Thomson set out for his proposed tour. Professor Milligan of Aberdeen was his companion in travel.

During Dr. Thomson's absence, the pulpit was most ably filled by the following ministers, who had kindly agreed to preach:—Rev. Dr. M'Ewen, Glasgow; Rev. Dr. Robson, Glasgow; Principal Candlish, Edinburgh; Rev. Dr. Somerville, Edinburgh; Rev. J. M'Owan, Perth; Rev. Fergus Ferguson, Dalkeith; Rev. Dr. Goold, Edinburgh; Rev. James Scott, St. Andrews; Rev. Dr. MacGill, Edinburgh; Rev. Robert Cameron, Glasgow; Professor Rainy, Edinburgh; Professor Blaikie, Edinburgh; Rev. Dr. Edmond, London; Professor Calderwood, Edinburgh.

The congregation was cheered from time to time by letters received from Dr. Thomson, describing his progress, and giving interesting notes of the places he had visited, and the scenes he had witnessed. Under the guidance and protection of a kind Providence, Dr. Thomson returned after an absence of thirteen weeks, invigorated both in body and mind, and preached in his own pulpit on the last Sabbath of May. The church was crowded at both diets of worship. On this and on subsequent occasions, Dr. Thomson gave interesting accounts of his visit to Palestine.

The present appears to be the most suitable place for introducing some details in reference to sessional action in the congregation. In general, it may be stated that the principle on which the elders have acted has been that of not simply endeavouring to prevent or correct evils, but to introduce from time to time the adoption of measures that were suggested by observation or experience, and that seemed fitted to increase the spiritual life and usefulness of the Church.

Communion Roll.—A communicants' roll was kept from the commencement of the congregation, but it was not till 1832 that a system of roll-keeping, with a regularly corrected register of the addresses of members, was begun. In 1855, this system was much improved, and the roll carefully examined twice in the year, at the terms of May and November. The importance of an accurate system of roll-keeping, in a large city congregation, will be apparent when we consider that about one hundred and eighty changes of residence annually occur, besides those occasioned by death and disjunction. The elders are furnished with roll-books corrected by the Roll-keeper, containing the names and addresses of members, and columns for marking attendance on communion occasions.

Elders' Districts.—The congregation, as early as 1792, was divided, according to the residences of members, into elders' districts. The number at first was fifteen; in 1855 it was increased to twenty; and in 1870 to twenty-four, there being on an average about fifty-five members in each. Since 1830, the streets embraced in each elder's district

have been regularly printed at the end of the annual report of the Missionary Society.

Membership.—The membership of the congregation has continued remarkably steady for the last twenty years. The average number on the roll for the last ten years is 1345; the highest number being 1383 in 1867. The average annual additions for the same period is 140, while nearly the same number are removed by disjunction, death, and other causes.

Recognition of New Members.—Prior to 1837, the reception of new members seems to have been in presence of the session alone, but in that year it was resolved—"that new members, including those bringing certificates from other churches, should be publicly recognized in presence of the congregation." This good practice is still continued, and the recognition now takes place at the close of the sermon, in the afternoon of the Sabbath preceding each communion, when the names and addresses of the newly admitted members are read over. After an appropriate address by the minister, they receive from him their communion cards, with the right hand of fellowship.

Admission to the Communion.—The admission to the Lord's table, up till 1838, was by *tokens*, the mode generally adopted by the churches at that period. In 1838, tickets of membership were substituted, these being exchanged by the elders annually. In January 1855, the present mode was adopted,—that of small communion cards, each containing the name and address of the member, and of the elder of the district, and the date of the communion at

which it is to be used, the requisite number being delivered personally by the elders twice in the year. This arrangement has been found to be a great improvement on the former modes, and has been productive of beneficial results.

Children's Roll.—The session has always taken special interest in the religious instruction of the young people of the congregation. In 1861 it was felt that their duty to the young would be better discharged were they possessed of more information regarding them. To this end, the names and ages of the baptized children of the congregation were entered on a permanent roll, from which district rolls were prepared for the use of the elders, in which their attendance on the Sabbath school and adult classes was marked. These rolls have been regularly kept, furnishing the session with complete information regarding this important class of the congregation, and has been made largely available for increasing and maintaining the attendance on the various religious institutions. From the same rolls are also prepared the collectors' books of the Juvenile Missionary Society. The number of young people on the roll at present is 859.

The Poor of the Congregation.—The comfort of the poor has also had a large share of the session's attention. In addition to the aid rendered by the Dorcas Society, a considerable amount is expended by the elders in regular or occasional allowances, as the circumstances of the poor require, while the session never fails to urge upon children the duty and privilege of supporting their aged parents.

Hymn Book.—The United Presbyterian Hymn Book was introduced into the worship of the congregation in 1852, on

which occasion Dr. Brown preached an appropriate discourse from the text, "In psalms and hymns and spiritual songs, making melody in your hearts to the Lord."

Ordinance of Baptism.—Previous to 1855, this ordinance was dispensed occasionally as desired; since that time it has been dispensed in the afternoon of the first Sabbath of each month.

Order.—Since 1850, the seemly practice has been observed of closing the inner doors of the church during the introductory devotional services. Very great punctuality in attendance has thus been secured, while the attention of the worshippers is not, as formerly, distracted by the late entrance of persons in the midst of the worship. In 1863, Dr. Thomson delivered a discourse, which was afterwards published at the request of the session, from the text—"Keep thy foot when thou goest into the house of God, and be more ready to hear, than to give the sacrifice of fools." In the discourse he referred to the too common want of solemnity manifested on entering the house of God, and the undue haste with which, when the service is ended, many hurry out of the place of worship; and, with the concurrence of the session, recommended that each should offer up a silent prayer both on entering and before leaving. This practice was very generally adopted, and has, we believe, contributed not a little both to good order and edification.

In 1868, on the recommendation of the session, the present practice of standing while engaged in praise was unanimously adopted by the congregation. About the

same time the service at each diet was varied by the chanting of one of the metre psalms. The order of worship as at present observed was then also begun, viz.—praise; reading a portion of Scripture; prayer; reading a second portion of Scripture; praise—chanting a psalm; short prayer; discourse; prayer; praise; doxology and benediction.

Lady Visitors.—This agency was instituted in 1833. The object contemplated in its appointment was, to promote the temporal, and especially the moral and spiritual welfare of those members of the congregation who, being in service, cannot conveniently receive official visitation from the pastor and elders. The ladies engaged in this work are expected to visit those in their districts, not less frequently than once in two months; to lend and exchange the library books provided for that purpose; and prudently and affectionately to interest themselves in the welfare of those committed to their care.

Overtures to the Synod.—In their corporate capacity, the Session have evinced a sincere desire for the well-being of the denomination to which they belonged, by overturing the Synod on several interesting and important matters, such as—on Union of the Secession and Relief Churches, in 1835 and 1844; on the subject of Sabbath Schools, and on the education of the children of the Foreign Missionaries of the church, in 1859; on union with the Free Church and other Presbyterian Churches, in 1862; and on the subject of Evangelistic Agencies, in 1868.

Congregational Directory.—This useful compendium of

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ORIGINAL DESIGN OF THE CHURCH.

Scott & Ferguson Lithog

intention of our predecessors to erect. The original drawing bears the following inscription:—

"*Edinburgh*, 18*th January* 1822.—This is the plan and elevation referred to in the feu-charter granted by James Jollie, writer to the signet, to the trustees for the Rev. Dr. Hall's congregation, of this date.

JAMES JOLLIE.
JOHN WILSON, *per minute of Trustees of the Congregation, dated the* 19*th December* 1821.
ARCHD. ELLIOT, *Architect.*"

We all know that the design was not fully carried out, although considerable expense must have been incurred in bringing up a strong foundation in order to support the upper part of the tower. What our predecessors so well began, and so far accomplished, leaving us in possession of so commodious and comfortable a place of worship, their successors may, probably at no very distant date, endeavour to complete.

The exterior of the church remains the same, but the interior has undergone various changes during the last fifty years. At first there was a passage along the side walls below, similar to what at the present time exists in the gallery. This passage was, shortly after Dr. Brown's induction, converted into pews, and the present back seats formed. The centre area used to be 6 or 7 inches lower than it is now, and at the end of each of the six passages leading into the centre there was a step, which, especially to strangers, who

were not aware of its existence, was very frequently a cause of surprise. The elevation of the pulpit was nearly 3 feet higher than it is at present. Its extreme height was frequently remarked upon by ministers who occasionally preached from it. The following incident connected with this is still remembered by some of the older members: —"The venerable John Brown of Whitburn, the father of our late revered pastor, on the first occasion of his preaching in Broughton Place after his son's induction, having given out the first psalm, lifted the Bible and psalm book, while the congregation were engaged in singing, left the pulpit, and came down to the platform. After praise, he remarked, that the congregation might be surprised at his leaving the pulpit, but that it was so very much higher than the one he was accustomed to, that he felt his head turning *dizzy*, and preferred to preach from the precentor's desk. This he did, delivering a most impressive discourse from the text—'Behold the Lamb of God which taketh away the sins of the world.'" We understand that on subsequent occasions when preaching in Broughton Place, Mr. Brown always took the precentor's desk.

The arrangement for the artificial lighting of the church was also different in former times. A large octagonal gaselier[1] was suspended from the centre of the ceiling, and

[1] An incident occurred in connection with the gaselier, which we may here record. In 1843, shortly after his induction, Dr. Thomson delivered a course of Sabbath evening lectures once a month, on the history of Saul and David. On the occasion referred to, the subject of lecture was the "Witch of Endor." The church was crowded. Our worthy pastor was proceeding with his lecture, and had come to that part of

this, with the exception of two brackets, one on each side of the pulpit, lighted the whole church both above and below. At the important alterations made on the church in 1853 the large gaselier was removed, and brackets were placed along the side walls, and on several of the pillars which support the gallery. The pulpit was lowered about 15 inches. The old-fashioned precentor's desk, which was attached to the front of the pulpit, was removed to the church hall, where it now stands, and a choir pew was fitted up in front of the platform. The centre area was raised to its present level, and the awkward steps already referred to done away with.

We should have wished, had it been in our power, to insert here a photographic view of the interior of the church previous to the alterations in 1870; but its appearance is

the story where Saul in his interview with the enchantress was asked by her, "Whom shall I bring up?"—when on a sudden, the gas went out, and with the exception of the two burners at the sides of the pulpit, which were supplied by a different gas-pipe, the church was in darkness. Considerable sensation was created, but fortunately there was no panic. Dr. Thomson, with great presence of mind, assured the audience that there was nothing seriously wrong, and that he was willing to continue his lecture, though owing to the crowded state of the church, the relighting of the gaselier was impracticable. Under these peculiar, and as some thought not altogether inappropriate circumstances, the lecture was carried on to its close,—the lights from the pulpit only tending to make the darkness more visible, and the reflection of these lights from the hundreds of eyes, certainly presenting a very *weird* appearance.

The cause of this incident was easily explained. Some of the burners in the gaselier had been making a disagreeable noise, and the door-keeper had accidentally turned off the gas in attempting to lower the pressure.

no doubt photographed in the memory both of old and young. We all remember the fine old circular pulpit standing out from the wall, with the entrance door[1] immediately behind,—its winding stair on either side, and the ornamental canopy surmounting it; the fret-work railing around the platform, and the massive oaken chairs used by the ministers and elders on solemn occasions; the deep and contracted pews, shut in at the end by their doors; the bare, and as was sometimes remarked, the almost insecure appearance of the pillars which supported the spacious gallery, and the square beam which rested upon them; the extremely plain panelling of the gallery front, and the

[1] The way to the old pulpit from the vestry was by a circular staircase in the rear of the church, which communicated with the door behind the pulpit. An amusing incident in connection with this door is related by Dr. John Brown in his interesting little book "Our Dogs;" speaking of his dog "Toby," which was exceedingly attached to his father, he says,—"One Sunday he had gone with him to church, and left him at the vestry door. The second psalm was given out, and my father was sitting back in the pulpit, when the door at his back, up which he came from the vestry, was seen to move and gently open, then, after a long pause, a black shining snout pushed its way steadily into the congregation, and was followed by Toby's entire body. He looked somewhat abashed, but snuffing his friend, he advanced as if on ice, and not seeing him, put his fore-legs on the pulpit, and behold there he was, his own familiar chum. I watched all this, and anything more beautiful than his look of happiness, of comfort, of entire ease when he beheld his friend—the smoothing down of the anxious ears, the swing of gladness of that mighty tail—I don't expect soon to see. My father quietly opened the door, and Toby was at his feet and invisible to all but himself; had he sent old George Peaston, the 'minister's man,' to put him out, Toby would probably have shown his teeth and astonished George. He slunk home as soon as he could, and never repeated that exploit."

crimson fringe overhanging its cornice; the grey coloured walls, and the extensive ceiling of a similar hue.

The interior is now, however, very much altered in appearance. For several years, the necessity of putting stained glass in the large windows in order to modify the light, which was felt by many to be hurtful to the eyes, was discussed at the annual meetings of the congregation. In considering this proposal, the managers found that it would be necessary to have the whole interior cleaned and re-painted. The question then arose as to making still more extensive and thorough alterations, for the purpose of modernizing and beautifying the whole interior. A plan of the proposed alterations was accordingly submitted to a meeting of the congregation in the beginning of 1870, which was adopted.

The alterations and improvements effected are well described in the following article which appeared in the *Builder.*

"EDINBURGH.—During the past three months considerable alterations have been effected in the interior of Broughton Place United Presbyterian Church. The alterations have been carried out from plans prepared by Mr. John Paterson, architect. In the treatment of the interior, the architect has adopted the Romanesque style of architecture. The pews in the area and gallery have been lowered, the doors removed, and the whole provided with new copings and bench ends of modern design, and uniformly fitted with hair cushions covered with crimson cloth. The new pulpit is of larger dimensions than the former one, and takes the form of a dais or platform, with an ornamental front. The back design or screen, which is erected against the wall immediately behind the platform, and rises high above it, consists of panelled pilasters set on pedestals, and finished with carved capitals supporting consols, the whole being surmounted by a pediment. Between the primary and secondary pilasters the wall is decorated with carved ornaments. The whole is executed in yellow pine and American walnut, stained in

information in regard to congregational matters, was first printed at the end of the Annual Report of the Missionary Society in 1855.

Before noticing the extensive alterations and improvements effected on the interior of the church in 1870, we shall mention two or three reminiscences of an earlier date, which may be interesting to some of the present members.

For many years previous to the erection of the "Synod House," 5 Queen Street, in 1848, the Theological Hall of the United Secession Church held its annual meetings in Broughton Place Church. The Hall Library was kept in the old session-house below the church, our present church officer acting as librarian. Previous to the same date, the meetings of the United Secession Synod, when held in Edinburgh, took place in Broughton Place Church. Here the long protracted and important discussion in connection with the Atonement controversy in 1845 occurred. And here, on the 13th day of May 1847, was held its last meeting as a United Secession Synod, when, after an impressive and appropriate prayer by our late senior pastor, Dr. Brown, the Synod marched to Tanfield Hall, when the auspicious union of the Secession and Relief Churches was accomplished, the two bodies now forming the United Presbyterian Church.

Broughton Place Church, as we have seen, was built in 1821. A reduced copy of the original design is given on the opposite page, shewing the *spire*, which it was the

two congregations during the first half of this period, and Dr. Thomson during the latter half.

The session and congregation owe a deep debt of gratitude to the deacons' court and congregation of Free St. Mary's, for the kindness and Christian courtesy experienced by them during these *thirteen* Sabbaths, and which our session and managers formally acknowledged by a minute approved of by them at their first meeting after the completion of the alterations.

The church was re-opened for public worship on the fourth Sabbath of October, Dr. Thomson preaching in the forenoon, and the Rev. Dr. Wilson of Bombay in the afternoon.

During the past eighty-six years the congregation has enjoyed the ministry of *three* pastors—

The Rev. Dr. Hall, from 1786-1826—40 years.

The Rev. Dr. Brown, from 1829-1858—nearly 30 years.

The Rev. Dr. Thomson, from 1842.

What reason for gratitude to God, that we still enjoy the ministrations of our third pastor, and our prayer is that his bow may long abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob!

During the same period, eighty-eight elders[1] have been ordained. Of these, six were ordained in the temporary place of worship in Low Calton, thirty-two were ordained by Dr. Hall, twenty-four, in Rose Street Church, and eight, in Broughton Place, in January 1822. During Dr. Brown's sole

[1] See Appendix C.

pastorate fourteen elders were ordained, and twenty-four during the joint pastorate; twelve have been ordained since the commencement of Dr. Thomson's sole pastorate. Of those ordained in Rose Street, none now remain; Mr. Renton, who died in 1855, was the last of that number. Of those ordained in Broughton Place by Dr. Hall, none now remain; Mr. Matheson, who died in 1868, was the last of that number. Of those ordained during Dr. Brown's sole pastorate, *two* still continue with us—Mr. Marshall and Mr. Bartholomew,[1] and, if we reckon our esteemed friend Mr. James Young, who, on account of his removing to a distance from the church, was necessitated to leave the congregation, he would make the third of those who still survive.

Turn we now to the congregation. Of those members (about 600) who came from Rose Street with Dr. Hall in 1821, only seven names remain upon the Communion Roll. Of those who were members at the time of Dr. Brown's induction in 1829, only eighteen remain; and of those who were members (about 1100) at the time of Dr. Thomson's induction in 1842, only 157 names remain upon the Communion Roll.

Since Dr. Thomson's induction 665 members have died—an average of about twenty-three annually, besides a much larger number of children. During the same period the ordinance of Baptism has been administered to 1736 infants and fifteen adults. Among the latter was the Rev. Marcus Sachs, Professor of Hebrew in the Free Church College, Aberdeen, and it is interesting to note the following entry in

[1] Mr. Bartholomew died October 1871.

the session minutes in regard to his case:—"April 18, 1843. Dr. Brown reported that he had had many interviews with Marcus Sachs, by birth a Jew, and who had become a convert to the Christian faith, and desired to make a public profession of it by baptism; being satisfied regarding his moral character, and his profession of Christianity, recommended that his desire be complied with. The session agreed that this take place on the Sabbath following in the church in presence of the congregation."

Such are the changes which distance, death, and other causes produce. What a contrast between the Church on earth and the Church in heaven, the membership of the one ever changing, the other enduring! But, amid all this uncertainty and change, how consolatory and cheering to remember that our God is the "Father of lights, with whom there is no variableness, or shadow of turning;" and while fellow-Christians depart, we may realize in our blessed experience the promise of our Saviour, "Lo, I am with you alway, even to the end of the world."

Had it been practicable, it would have been interesting to have given a list of ministers and missionaries who have been connected with Broughton Place congregation, either in the sense of having been members of it during their studies at the College and the Divinity Hall, or of having been brought up in it as children of members. We regret, however, that the documents in our possession are not so complete as to enable us to do this, but we have information sufficient to warrant us in affirming that few congregations have given such a large number of ministers to the Church,

several of them now occupying and adorning some of its most prominent positions.

As a congregation we have twice changed our name—or rather modified and liberalized it. At first we were the "Associate Congregation," then we became the "United Associate Congregation," and lastly the "United Presbyterian Congregation." Each of these changes has brought us nearer to the right name, and ere long we expect to assume another,—at least our successors, we know, will get a still wider and more primitive *one*, introducing the happy and glorious era, when there shall be one fold and one name, even as there is but one Shepherd.

One thought more :—

In our review of the past, we have been occasionally called on to notice the occurrence of events of a somewhat painful nature. They produced in the actors depression and anguish. In our remembrance these emotions are softened into a gentle sadness. All this reminds us of their altered feelings in heaven. There all their hearts are one, and if the differences in this nether world are remembered by them, the recollection will exalt and enhance the song of grateful praise to Him who has pardoned us all, and who made all to subserve His glory and the good of His Church.

SKETCHES OF THE MISSIONS

CONNECTED WITH

BROUGHTON PLACE CHURCH.

JAMAICA MISSION.

THE history of a congregation's benevolent institutions is, to a considerable extent, its own history; for with certain qualifications, it may be laid down as an indisputable maxim, that the amount of effort in the cause of Christ is the measure of love to Christ. Moreover, the degree of success with which the Master crowns our efforts affords us a pretty correct index by which to discover the amount of faith and prayer, with which we have accompanied them; for, in general, it may be affirmed that eminent success will reward eminent piety; while, on the other hand, if no mighty works are done among a people, or by them, the true explanation is to be found in their own unbelief. Verily, "the Lord's arm is not shortened that it cannot save, or His ear heavy that it cannot hear."

Forty years have elapsed since "The Broughton Place Congregational Missionary Society" was formed. At the outset the Association was merely auxiliary to other leading missionary societies, amongst which its contributions were

distributed, — viz., the United Associate Synod Mission Fund, the London Missionary Society, the Serampore Missions, the Moravian Missions, the Highland Society, the Gaelic School Society, the Bible Society, the Tract Society, the Edinburgh City Missions, &c. But at the annual meeting held on the 16th of February 1835, it was resolved—"That the support of a missionary among the heathen abroad, and one or more missionaries among the ignorant and careless at home, by the voluntary contributions of the members of the United Associate Congregation of Broughton Place, is extremely desirable, as one of the best ways of expressing their gratitude, and performing their duty to their Lord and Saviour, and of promoting their own spiritual improvement." The members fully redeemed their pledge. The contributions[1] rose from £209, 9s. 5½d. in 1834, to £512, 1s. 11¼d. in 1835, a sum sufficient to meet the increased disbursements, with a considerable surplus to be devoted to those institutions among which the funds had been formerly divided.

JAMAICA, the most important of the West India Islands, with its many thousands of newly emancipated slaves, was chosen as the scene of our Foreign Mission, and the

[1] From 1830, the subscriptions to the Missionary Association were collected quarterly, and by the Directors of the Society. In 1845 monthly collecting was introduced, ladies were appointed collectors, and the monthly distribution of the *Missionary Record* was begun. Three gratifying effects resulted from the introduction of these measures: 1. A more regular and cheerful giving for the cause of Christ than before; 2. The increase of subscribers to more than double their former number; 3. A large monthly addition to the mission funds.

Rev. James Paterson,[1] formerly of Auchtergaven, Perthshire, was selected as the agent of our society in that island. Mr. Paterson, who was accompanied by his estimable partner, reached Jamaica in the beginning of March 1835. After nine months' residence at Montego Bay, where his labours were much appreciated, he chose as the most eligible sphere for his exertions, a place in the parish of Manchester, where there was great destitution of the means of grace. He commenced his regular ministry at "Cocoa Walk," on the last Sabbath of December, and on that occasion preached to a large and attentive audience. Convinced of the paramount importance of teaching the negroes to read, Mr. Paterson, shortly after he arrived at Cocoa Walk, opened evening classes for that purpose. There was also a strong desire evinced by the people to be able to read the Word of God. It must have been an interesting sight, to see old men and women, with their spectacles on, spelling over the words of their lesson. A Sabbath school was also begun, which in a few months was attended by men and women, boys and girls, to the number of about 500. In these labours our devoted missionary was ably assisted by Mrs. Paterson. A week-day school was opened for young people in the following February, taught by Mrs. Paterson and Mrs. Leslie,[2]

[1] Mr. Paterson was then on his voyage to the West Indies, as a missionary from the United Associate Synod. The consent of the Synod's committee of missions, and of Mr. Paterson, was readily granted to the arrangement.

[2] Mr. Paterson engaged the valuable services of Mrs. Leslie, who was deprived of her husband, the Rev. Mr. Leslie, a few weeks after their arrival on the island.

which was largely attended, and the children made rapid and satisfactory progress. On the Saturday morning, Mrs. Paterson had a class for *apprenticed* children, who were employed in the field during the day.

The whole instrumentality thus in operation at Cocoa Walk was carried on with much vigour and efficiency. Through the Divine blessing, many of the people soon began to give evidence of a change of heart, by their consistent Christian conduct, their growing delight in Divine things, and general purity of character. Of these, fifty-four made such progress in scriptural knowledge, that Mr. Paterson deemed himself warranted to admit them to the fellowship of the church. In referring to this interesting event, Mr. Paterson writes,—"On the 30th October 1837, a public meeting of the candidates' class was held, consisting of 130 persons. Of these, fifty-four were selected for membership, and their names being recorded, they were by solemn prayer admitted to the fellowship of the Christian church. All of them gave apparent evidence of advancement in knowledge, and of living under the power of the truth. On Friday evening I met with the members, for the purpose of addressing them in reference to the observance of the Lord's Supper on the subsequent Sabbath. On that day we met and enjoyed the high privilege of partaking of the memorials of the Saviour's love, along with those who once were in darkness, but are now brought to a knowledge of the gospel. The service throughout was observed with great solemnity, and I hope many found it a day of refreshing from the presence of the Lord. On this solemn occasion the attendance could not

be less than 900, all eagerly attentive to the tidings of great joy."

This infant church has since then come together to observe the communion of the saints, on the same days on which that ordinance has been dispensed in our own congregation.

Over this Christian society eight individuals, deemed fitted for the work, were chosen to discharge the duties of the eldership, in watching over the conduct of church members, and superintending the prayer meetings which had been organized in several localities within the bounds of the congregation.

At first the Sabbath services were conducted in the lower apartment of an old mansion. When this became too small, a large temporary school-house was erected. This temporary place of meeting also soon became too small for the large and increasing congregation, and for a considerable time the worshippers assembled in the open air, in a neighbouring plum-tree grove, and under the blue canopy of heaven. An eye-witness[1] thus graphically describes these meetings:—

"Here, under the shade of these overspreading plum-trees, on each returning Sabbath, might be seen mustered groups or little companies of negroes, in their holiday dresses, engaged at heavenly drill, some learning their letters, some spelling words of one or two syllables, some reading, others repeating or committing hymns, or listening to exhortations. Then, at a given signal, all would assemble in an amphitheatre formed by nature out of the hill-sides and the level intervening space. Here stood a little table, on which lay

[1] Rev. James Watson. *Juvenile Missionary Magazine*, April 1871.

the psalm-book and Bible. Immediately in front were a few chairs for the white people, and behind them rows of negroes squatting on the ground; while on the adjacent sloping hill-sides, tier above tier, were the great congregation. Mothers with their infants in their arms, old men and women, young men and maidens, all united in praise and prayer; and at the close of the service, as the old and frail retired tottering on their sticks, might be heard their mutual congratulations; 'Tank God, Massa, for dis day; me neber spects to see such a day as dis. What good news for we poor sinnas! Jesus lub we poor black people all de same.'"

The want of church accommodation being very much felt, it was resolved to erect a church and school. A piece of ground, between five and six acres, was given for this purpose by the proprietor of Great Valley estate, R. Gladstone, Esq., besides a loan of £200, to aid in carrying on the buildings. The foundation stone of the new church was laid in January 1838, in presence of the Jamaica Presbytery, and some thousands of deeply interested spectators. The collection at the close of the service exceeded £100; and the donations received and promised amounted to about £600. At this time, the sum of £50 was voted by our missionary committee for promoting this object, and another £50 six months afterwards.

It is interesting to note the effect of the Gospel upon the hearts of those who truly embrace it; he who was formerly the slave of selfishness, when brought under the influence of the religion of Jesus, extends his sympathies to the whole

human race, and learns that it is more blessed to give than to receive. On the 1st August 1838, the anniversary of the emancipation of the slaves in the West Indies, the people assembled together for public worship, and manifested the most intense gratitude for the blessings they now possessed. The joy of these believers did not evaporate in the mere sound of their jubilee song. The members of the church of their own accord came and proposed to make a collection in aid of the funds of the Missionary Association of the parent church, by whose instrumentality they felt they had been called from darkness into the pure joy of holy light. Each vied with the other in willingness to devote to the cause of Christ a portion of the first money acquired in a state of freedom. A subscription list for missionary purposes was opened. The first missionary meeting was held on the 7th December; some of the members in a simple and unaffected manner supported the various resolutions proposed; and the sum subscribed, £60, 12s., was voted to be sent to the Missionary Society of the parent Church. This was accompanied by a letter from the church at Cocoa Walk, to the pastor, elders, deacons, and members of the United Associate Congregation, Broughton Place, Edinburgh, a few extracts from which we here insert:—"Dear Christian Friends—Wid kind love to you, we tank you for help to set we at liberty on de first of August last, and send de gospel to us by our kind minister and affectionate teachers, to tell us dat Jesus Christ came down to die for us on de cross; and we pray on deir behalf, dat you might send minister and teacher to de dark places, dat neber yet know about Christ crucified.

A little of our sum we give for de cause of Christ, which is part of our wages we got since de free came. We give it for to send de gospel to dose dark places which neber yet see de true light that came down from heaven, or any oder good purpose you tink proper. Dere is yet some country which slave yet, and we pray you to set at liberty as we, by our kind friends in Scotland, through the kind mercies of God. Before we hab the gospel, we dead in trespasses and sins. We tank God for His unspeakable gift, who raise we to life again. Once we slave to man, and slave to Satan's sway; and we do many wrong tings before we know de trut; but now we are lightened by de gospel, and wish to do what Christ tells us; before time we used meet and do harm, but now we hab prayer meeting in our own house, and go meet in church for instruction; so dat we get good every evening for our soul."[1] . . . . .

The spirit of interest in the spread of the gospel which breathes through this expression of simple feeling, did not evaporate in one great effort; it continued to bear the marks of a steady principle. There were regular subscriptions for the Missionary Association, and for the fund for building the church, every month; and, in addition, a public collection every two months.

Besides discharging his interesting and laborious duties at Cocoa Walk, Mr. Paterson was regularly engaged in teaching and preaching to the people in other destitute places.

[1] A reply to this letter was sent in name of the minister, elders, and congregation of Broughton Place, a copy of which appeared in the *Secession Magazine* for February 1840.

James Paterson

Scott & Ferguson, Lith:

In 1837, he opened a station at Hillside, a place about nine miles north from his own house; and also at Rowe's Corner, a destitute locality about ten miles to the west of Cocoa Walk. In 1838, he began a station at Victoria Town, a settlement twelve miles to the east of Cocoa Walk, where he erected a school-house, and located a teacher; a preaching station was also opened at Paradise, in the parish of Vere, a very destitute portion of the island, and twenty-four miles from his own station.

The growing prospects of the Mission, and especially the great additional work required for conducting the schools with efficiency, rendered it necessary that an additional labourer should be sent out, who might both assist in teaching the school and act as catechist. Mr. P. J. Lillie was appointed to this interesting work, and commenced his labours in Nov. 1839. The Mission was deprived this year of the valuable services of Mrs. Leslie, the teacher of the girls' school, who became the wife of one of the missionaries, changing only the scene of her labours. Her place was supplied by the Misses Paterson, who had remained in this country for their education, and had now gone to Jamaica, where they assiduously engaged in the varied departments of teaching, both in the week-day and the Sabbath schools.

In 1840, Mr. Paterson's report was of a very encouraging nature. Ten prayer meetings were maintained in the different districts of the congregation, with regularity and growing interest. Meetings for religious worship at the several preaching stations were also held on the Wednesday evening of each week, and were a source of comfort and

delight to all. Male and female classes, especially for religious instruction, were kept on Friday. Respecting these, Mr. Paterson says, "I know of no department of labour at this station in which a deeper interest is evinced by the people, or from which more apparent good has resulted. The accessions to the Church (twenty-five persons) during the past year have been chiefly from the attendants on these classes." A Maternal Association, conducted by Mrs. Paterson, had also been formed, fraught with the promise of much good. Its meetings were held fortnightly, and the time was spent in reading the Scriptures, and in endeavouring to point out to the mothers the duty and advantage of praying with and for their children, the influence of their example on their offspring, and the necessity of watchfulness over them, the mothers taking part in conducting the devotions.

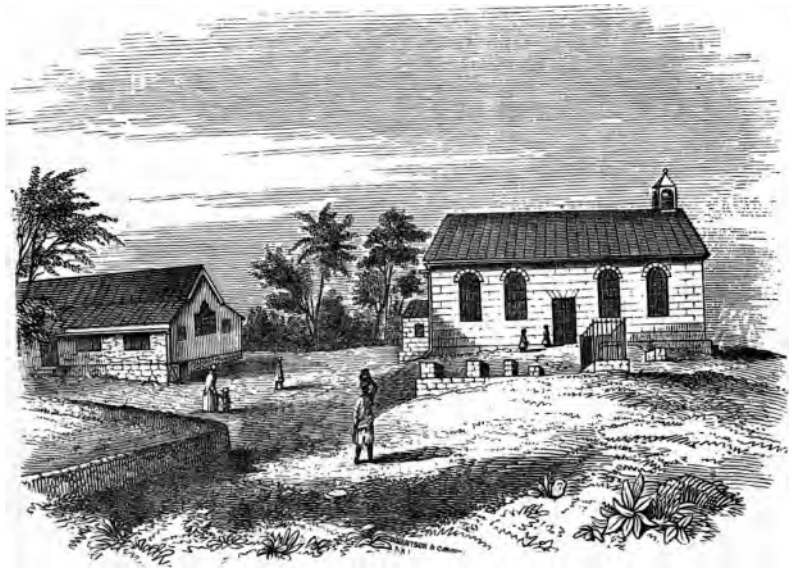
The first of August was, as usual, observed as a day of thanksgiving for the invaluable blessing of freedom. The services of the day were begun by a prayer meeting in the morning. Some of the sable brethren shared in the conduct of the devotions. In reference to these Mr. Paterson says, "I will not soon forget the feelings excited in my own mind by the warm and tender supplications for their brethren still in bonds. My language cannot convey to you an adequate idea of the scene. But this I may say, I never attended a prayer meeting in which such entire interest in the object was evinced, or in which I personally ever experienced more lively emotions of soul." A plain breakfast followed the exercise. Nearly 300 adults and upwards of 200 children partook of it with the utmost order and pro-

priety. The surplus money, amounting to £9 sterling, was voted for the evangelization of Africa. A procession succeeded, and the people assembled for public worship. Two large audiences were convened, and addressed respectively by Mr. Paterson and Mr. Lillie. The whole was concluded by a missionary meeting, when the members of the Missionary Association voted the sum of £45 sterling to the funds of the Missionary Society of the parent Church.

In the early part of 1842 Mr. Paterson was laid aside by serious indisposition. At one time indeed the utmost alarm was felt as to the result. But it pleased the Sovereign Disposer of all events to "rebuke the fever," and not to "deliver over to death." Notwithstanding this interruption, the results of the year were abundant and marked. Sixty persons, some of them considerably advanced in life, were admitted into Church membership, making the entire number of communicants 179. The attendance on public worship had suffered no diminution, while the prayer meetings exhibited all their early energy. The meetings for religious exercises and instruction during the week had been changed from the evening to the morning, in consequence of night exposure being injurious to Mr. Paterson. The following extract from Mr. Paterson's report in regard to these meetings will be read with interest:—"I need not here descant on the delight which I have felt while, in the open air, in front of a negro's humble dwelling, I have joined with a little band of Afric's children in raising our morning song between the hours of five and six, before the sun had risen, or just as he was beginning to peep over the

summit of the lofty blue mountains. Nor need I expatiate on the deep attention and the evident interest displayed, while I read and explained, as simply as possible, some chapter of the sacred volume. At some of these morning meetings I have had from sixty to seventy, including children and adults, attending. I have been pleased to see with what quietness and cheerfulness they have dispersed to engage in the employments of the day, which I fondly hoped were lightened in several cases by meditation on the scriptural truths propounded."

The new school-house was finished in February 1839, and in it the congregation assembled till the completion of the church, which was opened for public worship on the 1st July 1842, and was designated New Broughton. The event supplied fresh matter of joy and gratitude to Mr. Paterson and his flock. In conducting the several services, Mr. Paterson enjoyed the countenance of his brethren of the Presbytery, and also of ministers of other denominations. In referring to this interesting event Mr. Paterson says,—"The manner and attire of the numerous congregation assembled on this day, and the large and commodious church, were in striking contrast with the behaviour and dress of the people, and the house in which we met with them, when we first began the labours of the Gospel in this district. Amidst the multitude of thoughts which arose in the mind, one could not help making this reflection, 'How wonderful is the influence of the gospel in producing even external improvement!' O! that the inward work of reformation may advance in a degree corresponding to the



NEW BROUGHTON CHURCH AND SCHOOLHOUSE, AS VIEWED FROM THE EAST.

The Principal Entrance is from the North.

improved circumstances in which we are now placed. And may many of those who are now comfortably seated, when they come to hear the Word of life, become polished stones for the heavenly temple. Could you have joined us on that day, you would, I am persuaded, have felt amply repaid for the money you have so liberally given, and for all the kindness and care you have manifested towards your 'little sister' in this distant land. Here, I trust the edifice which has been set apart for the service of God will long stand as a memorial of what you have done for spreading the knowledge of the Saviour's name in this isle of the Western Ocean."

The collection on this occasion amounted to £51, 11s. 6d. sterling. The church is a plain substantial building, capable of accommodating about 1000 sitters. The cost of erecting the church and school-house was £3173, 8s.

The progress of the school at New Broughton, under the care of the Misses Paterson, continued to be most encouraging. In regard to this, Mr. Paterson says,—"Convinced of the importance and utility of the instruction of the young, we wish to abound in it more and more. There can be no doubt we, or others, shall see the fruit in due time. Nay, even already, we see many blossoms, and in some instances fruit. Not a few of the children have made very creditable progress in knowledge, and some encourage us by their seriousness and good behaviour. Many of them read the Scriptures in the families to which they belong, and in which they would not otherwise be read. In this way, too, some have been the means of communicating to their parents a

knowledge of the leading doctrines of the gospel by teaching them the Catechism orally. A pleasing fact of this description has lately fallen under my observation. A Creole mother applied for the baptism of her infant, and became a member of the parents' class. I was pleased to find that she had more knowledge of Divine truth than I had anticipated, and, on inquiry, discovered that her little daughter, who is at school, had been the agent, by reading the Bible to her, repeating psalms and hymns, and teaching her the Catechism. I was not less pleased to find that our little scholar conducted the devotions of the family, offering up the prayers taught in the school."

The reports on the other agencies—the class for coloured children, and the Maternal Association, superintended by Mrs. Paterson,—and the work at the preaching stations which Mr. Paterson had added to his regular charge, were most satisfactory. But the labours of our devoted and successful missionary were about to be terminated. In a few short months after the opening of the new church, and in the midst of his arduous and multifarious duties, it pleased the Great Chief Shepherd to call the under shepherd from work below to his rest above, and to receive the joyous welcome, —"Well done, good and faithful servant, enter thou into the joy of thy Lord."

There was something very touching and solemn in the event which terminated the life and labours of our beloved missionary. The Rev. Dr. Robson, Glasgow, then on a visit to Jamaica, was with him when the sad event occurred. The affecting circumstances will be best given by inserting

the letter sent by him at the time to our late senior pastor, Dr. Brown, dated "Cocoa Walk, Manchester, Jamaica, *28th January* 1843.—My very dear Friend,—I deeply lament that my first communication to you from this distant island of the sea should be of so distressing and mournful a character. By a most unlooked-for, distressing event, God has in His mysterious providence plunged us and our dear relations with whom we resided into deep affliction. The missionary presbytery met this week on Wednesday, at Mr. Waddell's station. On Monday, Mr. Paterson and I set out for the purpose of being present; I expected benefit to my body from the excursion, and anticipated much spiritual enjoyment from intercourse with the brethren, and seeing how the cause of God was prospering at the several stations. Instead of travelling all the way on horseback, Mr. P., to save me from fatigue, had procured the loan of a gig from a neighbouring proprietor. The distance is about 80 miles, and we proposed to take it by easy stages. Here there are no public conveyances, and in many places the roads are very bad. We had got about fifteen miles from home, and were driving slowly along. The day was beautiful, the scenery all around magnificent, and everything conspired to minister enjoyment. We were grateful and happy in renewed intercourse, and our conversation turned on the ofttimes unexpected character of the Divine dispensations, as exemplified in my visit to Jamaica; on the wisdom and kindness by which they are regulated; on the privileges which the children of God always enjoy; and on the happiness that results from having our minds conformed to the Divine Mind, and

our will sunk in His will. We then spoke of the future and its uncertainty, and how to the saints its darkness is illumined by the bright and mingled radiance of the bow of the covenant. This suggested to me the verse of a hymn—which good old Rowland Hill was in the habit of singing when alone, and which I repeated. It is as follows:—

'And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why.
But this I do find,—
We two are so joined,
That He'll not be in glory, and leave me behind.'

"Mr. Paterson seemed greatly struck with its simple beauty, and recurred to it again and again. We had now reached a pretty long descent, and I said, 'Had we not better come out and walk down?' Mr. Paterson replied, 'There was no danger, the animal will go quietly.' In a little it began to quicken its pace, then broke into a gallop, and by the time we were near the foot of the hill, it was flying at its utmost speed. Although he still held the reins, and kept his presence of mind, it was obvious that he could not control it. Across this road there was a hollow excavation for a water run. The jolt of the vehicle in passing it threw us both a considerable way upward, and I suppose that from his holding the reins, Mr. Paterson was at the same time pulled forward, for he fell, not apparently with much violence, forward on his head, and then turned on his back, the wheel passing over his legs. This was the work of a moment. I came down on the seat again, and held on in the gig, expecting every moment to be dashed in pieces.

After running about half a mile the animal slackened its speed, and I then leapt out and turned it to the side of the road. I ran back to the spot where Mr. Paterson had fallen, expecting to find him bruised but not severely injured. Alas! life was extinct; the spirit had fled, and not ten minutes had elapsed from the time of my repeating the verse of the hymn which I have quoted above. There was no apparent bruise; his countenance was mild and peaceful, but the eye was fixed. I cut open his coat at the arm, tied my handkerchief tightly round, and with my pen-knife opened a vein; but the pulse had ceased to beat, and the blood had ceased to flow. I then felt that all was indeed over. I sat down by the wayside, and laid his head on my knee, not knowing what to do, nor to which hand to turn. I was alone, a stranger in a strange land, no human habitation in sight, little likelihood of any passing by—for it was almost a private road,—and the lifeless remains of my brother lying by my side. The concentrated agony of those moments cannot be described.

"I had not been five minutes in these circumstances when, most providentially, two gentlemen on horseback approached. One of them lived within a quarter of a mile from the spot; through their kindness, assistance was procured, and the body conveyed to his house. I despatched a messenger immediately with a hurried letter to Mrs. Robson, acquainting her of the melancholy event, and leaving her to break the sad intelligence to Mrs. Paterson, and to Jessie and Eliza.

"All the arrangements which could be thought of were

made. A coroner's inquest was held on the body the next morning, this being required by the law of the land.

"The report of what had occurred spread quickly, and on the forenoon of Tuesday, many of the congregation began to arrive. During the night a coffin had been prepared, and about noon all was ready for removing to the church. As we went on, the procession was joined by many from every quarter, and when we reached the churchyard at New Broughton, which we did about five o'clock, several thousands had assembled, on whose countenance grief was deeply depicted. Mr. Slayter, of the London Missionary Society, whose station is about 15 miles distant, addressed the assembled multitude, or rather as many of them as could get crowded into the church. The body was then committed to its narrow house. Decomposition proceeds so rapidly in this climate, that the family could not have the melancholy satisfaction of looking once more on the face of him who was so justly dear to them. In order to this it would have been necessary to delay the funeral till next morning, and that could not with propriety be done.

"Mr. Paterson[1] was indeed a self-denying and devoted

[1] The Rev. James Paterson was born at Coupar-Angus, Perthshire, in the year 1799. His father, William Paterson, was a highly respected tradesman in Coupar-Angus, and an elder of the Secession Church there. His mother was an eminently godly woman. He received his elementary education in the parish school of the village. Having finished his literary and philosophical curriculum at the University of Edinburgh, he began his divinity studies under the care of Professor Paxton; was in due time licensed to preach the gospel by the United Associate Presbytery of Perth; and was shortly afterwards called to the pastoral charge of the congregation of Auchtergaven in Perthshire.

missionary of the cross. Eight years had elapsed from the time of my parting with him in Scotland, and I was chiefly struck with his increased cheerfulness and heavenly mindedness. His whole soul was in his work. His labours were very abundant, and by the blessing of God very successful. I can truly say that the idea which I had formed of the station was far exceeded by the reality. Last Sabbath morning I went over in time for the classes, and saw about 500 receiving instruction in the doctrines of our holy religion. The chief exercise was reading the Scriptures, and answering questions on the portion read. Among the learners, a large proportion were persons who had up to mature years been in utter ignorance. There were many aged with their glasses on—and many mothers with the children on the knee, in the spirit of little children, learning to read the Word of God, and the eagerness and interest which they displayed was truly delightful.

"At the hour of public service, about 1000 were assembled in the church, and the still and apparently devout interest

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Here he laboured with much acceptance for a period of sixteen years. The claims of the newly emancipated slaves in the West Indies at this time deeply impressed him, and, after prayerful consideration, he decided on going abroad. Mr. Paterson felt much in making known his purpose to his mother. Standing one day, with his head leaning on the mantelpiece, she asked him why he was so thoughtful. He told her his resolution, and his difficulty as regarded herself, when, with affectionate earnestness, she instantly replied, "Have you your Master's call? If so, you have my consent." His offer of service as a missionary to Jamaica was accepted by the United Associate Synod, and he sailed, as we have seen, from Greenock in January 1835.—*Juvenile Missionary Magazine*, April 1871.

with which they listened to what proved Mr. Paterson's last address, and which was a powerful and searching discourse on the words, 'To-day if ye will hear His voice,' might have ministered reproof to many of our congregations at home. I need not refer to the school and stations connected with New Broughton, as you are acquainted with their history. This is the only station connected with our own Church which I have yet seen in the island, and the effect produced on the mind both of Mrs. Robson and myself is, that though there had been nothing more done than what is done here, it would be a rich reward not only for all that has been expended by your congregation, but for all that has been expended by the Synod on all the stations in the island. The other stations I believe are similar to this, but I can only speak of what I have seen.

"From many of the planters and proprietors in the neighbourhood, who did not avail themselves of Mr. Paterson's ministry (nor take much interest in religious matters), I have received strong attestation to the remarkable change which he has been the means of effecting on the population of the district."

The committee, in their report for 1843, refer to this sudden and painful dispensation in the following terms:—"That one who had been honoured of God to gather a flock out of the wilderness, and to spread the blessings of sound education and evangelical knowledge over an extensive district of Jamaica, and who seemed so admirably fitted, by his wisdom, zeal, piety, and moral influence, to achieve yet greater results,—that such a one should have been cut off

in the very noon of his life and prosperity, seems to our weak and incomprehensive minds a providence marked with mystery, but we dare not for a moment doubt that 'He doeth all things well.' While, on the other hand, in the presence of Mr. Robson in Jamaica, on the sad occasion, to soothe the sorrows of a weeping family and a widowed flock, and tenderly to advise with them in circumstances where advice was so needful, as well as in the gracious way in which they have been sustained since the event, we trace the kindness of the compassionate Jesus, who will not leave His people comfortless, or suffer them to be tried above what they are able to bear."

After Mr. Paterson's death, the Rev. Dr. Robson[1] kindly took charge of the mission station for a period of nearly six months, to the great comfort and edification of the people. On his leaving the island, Mr. Hannah, catechist at Paradise, at the unanimous desire of the Jamaica Presbytery, undertook the responsible duties of the station, which

[1] Since going to the press, the following interesting extract appeared in the obituary notice of Dr. Robson, who died at Glasgow on the 21st January 1872. After referring to Dr. Robson's visit to Jamaica in 1842, and to the sudden removal by death of his brother-in-law, the Rev. James Paterson, the writer goes on to say,—"For nearly six months, Dr. Robson voluntarily took charge of the mission station, and such were the affectionate relations that sprung up between him and the people that in their desire to retain him they gave him a regular call to settle among them. This, if we mistake not, was the first call given by any Church in the mission field. He left the decision entirely in the hands of his Glasgow congregation, to whom the call was made known by the presbytery. Having expressed a unanimous wish for his return, he quitted Jamaica amid many regrets on both sides, and arrived in this country in August 1843, with his health fully restored."—*Daily Review*, January 22, 1872.

he faithfully and zealously fulfilled. After the appointment of a missionary, Mr. Hannah continued at New Broughton as catechist and teacher till 1863, when he was ordained as minister of the out-station of Victoria Town before referred to.

The committee of the Missionary Association anxiously turned their attention to supplying the vacancy caused by the sudden removal of Mr. Paterson. After repeated disappointments, protracted anxiety, and much prayer, their attention was turned to one, of whose talent and piety, as well as zeal and discretion, they had reason to entertain the most favourable opinion,—the Rev. Andrew G. Hogg, our present esteemed and devoted missionary in Jamaica. The committee unanimously agreed to address an invitation to Mr. Hogg to become the agent of our society at New Broughton. In due time they received his reply, the concluding words of which are,—"After anxious and prayerful deliberation; after consulting with my friends, and looking at my present position and circumstances, I am led, not recklessly I believe, but amid a tumult of hopes and fears, to say—'Here am I, send me;' I will go in the strength of the Lord God, making mention of His righteousness, and of His only; with some consciousness of the results of the words I now pen, I cordially accept of your invitation, and agree to go as your missionary to Jamaica. And may our agreement meet with the approving smile of Heaven."

On the evening of 29th November 1844, Mr. Hogg was ordained in Broughton Place Church as Mr. Paterson's successor. The Rev. William Hogg, of Haddington, the father of the young missionary, preached on the occasion,

from the text "My son, be strong in the grace that is in Christ Jesus;" the Rev. Dr. Brown put the questions of the formula, and offered up the ordination prayer; the Rev. Dr. Robson, Glasgow, addressed the missionary, and the Rev. Mr. Thomson the people.

On the 13th January 1845, Mr. and Mrs. Hogg sailed from the Clyde, carrying with them for the use of New Broughton congregation a library of 612 volumes. After a pleasant voyage of seven weeks, they arrived in Jamaica, and were welcomed by the negro flock with overflowing gratitude and joy. The following short extracts from Mr. Hogg's first letter, of date 7th March, describing his warm reception by his people, and his first impressions of New Broughton, will be read with interest:—"We had a most cordial and delightful reception, especially from the negro elders. I never saw men more happy than they appeared to be. The kindest feelings and sincerest prayers were uttered in reference to us. 'Very glad to see Massa; welcome to this place in the name of the Lord Jesus; thank God for sending Massa!' These and similar expressions sunk deep into our hearts; we enjoyed our ride to New Broughton, and were quite delighted with the intelligence as well as the kindness of the elders. . . . .

"Your station at New Broughton here is most important, and deeply interesting. The chapel, school-house, and teacher's house, you are aware, stand about the middle of the beautifully scattered village of Broughton, a village which literally 'in accents rude rejoice;' for, from several of the houses, soon after sunrise every morning, and about

sunset every evening, your ear is delighted by the melody of joy and praise, and really the people sing with all their might as well as with all their heart. The chapel is a substantial and yet handsome building. A prominent object in the ground adjoining it is a beautiful tombstone erected by the people to the memory of their departed minister, beneath which repose his mortal remains. . . . . The attendance on Sabbath is never less than from 700 to 800, often considerably more."

In his first annual report, Mr. Hogg gives a review of his abundant labours, zealously attending not only to his station at New Broughton, but also preaching and superintending the schools and prayer-meetings at the various stations opened by his devoted predecessor. In referring to the celebration of the anniversary of emancipation, he says,—"One of the black elders eloquently said at the public meeting held in the church, when speaking of the enticements to join in unhallowed and polluting scenes,—'Ashamed to be reminded I was a slave! I feel no shame, because I was the slave of man, the shame does not lie with me; but I'll tell you what I would feel ashamed of—were I the slave of sin—were I the slave of drunkenness, for then the shame is my own procuring, and then I am degraded in the eyes of the Judge of all the earth.'"

On referring to the fact of his having disposed of a large number of Bibles and Testaments, as a great encouragement, he says,—"What was my joy lately, when entering the house of an old man who has learned to read within the last two years. I found him sick; he was kneeling down before a

chair on which was placed his greatest earthly treasure,—the Word of God; and, with an old blanket about him, spelling his way through the verse, 'As many as I love, I rebuke and chasten: be zealous therefore, and repent.'"

Mr. Hogg continued to pursue his labours with assiduity and zeal, and by his fidelity in discipline, manifested his earnest desire for the purity of the church; which, though a painful part of a minister's duty, is essentially necessary to the spiritual welfare of any congregation, and especially of a young missionary church. After five years' service he thus writes:—"And yet what an important missionary station is this at New Broughton. To think of a thousand people, old and young, more or less connected with the station—of having larger and more regularly attended schools than any in the island—of congregations so steady in their attendance—of nearly 300 members of the church, most of whom appear to be growing in knowledge, and consistent in their conduct—to think of the amount of solid good that has been done here—of the vast amount of evil that has been averted —of the stability and stedfastness of so many who not fifteen years ago were in a state of the grossest ignorance and ungodliness—to think of not a few 'walking worthy of the vocation wherewith they are called, with all lowliness and meekness forbearing one another in love,'—I say this shows that it is no transient or superficial work that has been done here; and that there is cause of most fervent gratitude to God, that He has crowned with so much success the labours of the messengers of your Church.

"One Communion Sabbath at New Broughton, one night

spent in social prayer with some of our elders and members, would, I believe, lead you to think that less has been said than might have been to the praise of the glory of Him 'who hath brought not a few here out of darkness into His marvellous light.'"

The following anecdotes illustrate the liberality of many of the people. In 1850, Mr. Hogg says,—"I was much pleased with a member who came to me with a £1 note. On looking the book I found that he had already given 12s. for this year, and was about to offer to return some silver; but he said 'No, Minister, put it all down, I don't know when I may get the rest for next year; but put it all down.' I said, well Mr. S——, I wish each member would give as cheerfully as you.' He replied, 'Oh! Minister, I never was yet a loser by giving to the church. God has made it all up again.' This," says Mr. Hogg, "is a black man."

"I may mention another incident. E. F. is a mason, and a very kind and obliging man. Some time since he broke his 'fiddle' in pieces, to put an end to all invitations to attend dances, for he was a distinguished violinist. He called on me in the first week of August, and I said to him I meant to make a separate contribution for Africa this year. He said, 'Well, yesterday 1st of August, I only gave a fippenny, and my wife a fippenny; but here is another shilling, and put me down for 6s. for Calabar.' These are pleasing cases, but they are not the only ones I could mention."

The next interesting event in the history of New Broughton was the extinction of the debt on the church in 1852.

Various circumstances had occurred since the erection of the church and school-house to retard the liquidation of the debt resting on them. The death of Mr. Paterson, the heavy expenditure in repairs on the property, rendered necessary by the lapse of time, and the general depression in the value of negro labour, had all in turn contributed to withdraw the attention of the congregation from the heavy debt resting on their property. In 1850, a scheme was entered into to liquidate this debt, then about £1200—£1000 of which was owing to our respected senior elder, Mr. Marshall, and £200 to Mr. Gladstone, Liverpool. At this period, Mr. Marshall, although he had waited patiently for nine years without any payment either on account of interest or principal, most generously offered, that if £300 were paid to him each year, he would yearly write off £150, that is, give a receipt for £450. On a reference being made to the Synod's Mission Board, they cordially adopted the proposal, agreeing to vote £150 for three years; the church in Jamaica also entered most heartily into the scheme, and undertook to raise £150 a year. Mr. Gladstone also kindly agreed to accept of £100 in room of the £230, the sum due to him with interest. The benevolence of Mr. Marshall and Mr. Gladstone greatly encouraged the people, and in 1852 the scheme was crowned with success. In referring to this interesting event, Mr. Hogg on 24th September thus writes,—"The most interesting event in the year—and what will close the first epoch of our history as a church—is the extinction of our debt. I remit, by this post, to our Synod's treasurer, the last in-

stalment of £150. Thus we have fulfilled our engagement, through the help and goodness of God. It is true we are greatly indebted to Mr. Marshall for his generous arrangement; but I am sure your Church and the Synod's Mission Board will rejoice to learn that we have not disappointed their expectation. I am glad to think that the same year in which our foster-mother has swept off her debt, is also to be rendered auspicious by the complete extinction of debt on the mission church you have planted in Jamaica; and you have as substantial and comfortable a church on the mountain tops in Manchester here, as you will find the whole island over; and in addition to it, a most commodious comfortable school, with apartments for the teacher. You will be all the better pleased to hear that I have remitted the above £150, when you remember that £30 additional were raised for our Calabar mission on the day of my entering on the eighth year of my ministry here; and besides, we have paid fully £20, being the expenses on the station—making a total of £200 of revenue."

The commencement of a "Home Mission" in 1852 was another most encouraging feature in the history of New Broughton. We had been cheered with the interest they had hitherto taken in their fatherland, and with the sums they had raised for the purpose of sending the gospel to Old Calabar; but it was with peculiar delight the mother church looked upon the efforts they were then making in behalf of those who were perishing around them, by raising a special fund for the support of a home missionary. In reference

to this Mr. Hogg writes,—"We submitted the matter of a 'Home Missionary,' to the congregation; and the members enthusiastically hailed the measure, and promised to raise a special fund. Already they have raised £8, and we have chosen one of our black elders as our missionary."

The annual examination of the week-day school usually took place on the 1st August—the anniversary of freedom. The children, about 150 in number, were successively examined on the Shorter Catechism, in English Reading, Geography, Arithmetic, &c., and it was evident from the answers given to the sifting questions which were proposed that the education was no mere mechanical work, but that they were trained to think, and that their intellects were carefully cultivated. In no department was the examination more satisfactory than in that of religious instruction. It so happened, says Mr. Hogg, "that the son of my revered predecessor had sent out to me two books to be given as prizes, one 'Our English Bible,' for the best arithmetician; the other, 'The History of Jerusalem,' by Dr. Kitto. This fact greatly interested the people, and as the last-mentioned book was for the scholar who had most religious knowledge, we called on any who chose to compete for the book to come forward. More than thirty candidates appeared, and the contention was very long—we had really a difficulty in puzzling some of them; we took up the history of Paul first—but they all seemed too much at home with it—then the events in the life of Christ—then the predictions respecting Christ—then some of the Old Testament worthies, David and Daniel—then we tried doctrines, and at last we were

forced to give the prize to a very nice girl, not twelve years old. . . . . There was but one feeling respecting Mr. Hannah's school, and that was unqualified admiration. After singing Mr. Edmond's beautiful hymn, 'The Children's Calabar,' which is a great favourite with the children, an excellent and admirable address was delivered by Mr. Watson."

In the evening a public meeting was held in the church, at which addresses were delivered by several of the black people on the following topics:—"The benefits conferred by the Gospel;" "Freedom;" "Africa in Jamaica;" "The benefits of Education;" "The propriety of engaging as a Church in Home Mission work." A long report of the various speeches was sent home at the time.

In 1856, after twelve years of unwearied labour, it was found necessary from the state of Mr. Hogg's health that he should have rest and a change of air for a few months. He and Mrs. Hogg took a voyage to the United States of America, whence he returned much improved in health and refreshed in spirit, "and, I think," says Mr. Hogg, "that we have got so braced up as, by God's help and blessing, to be as able as when we came first to New Broughton for the important and arduous work which we are called to perform here. Our parting with our people in July was very trying and painful; our meeting with them again in November was a peculiarly happy and joyous era. Whatever may be awanting in our black people, there is no want of warm affection; and if we cannot always point to visible fruits of our labours, we have at least this for our encouragement,

that 'the soul of the people' is knit to us—that we have their hearts; and I dare say this is partly because we love them ourselves, and amid many things that are trying, cultivate love to them for the Lord's sake. I know that I preach to and labour among a people who 'esteem me very highly in love for my works' sake,' and this is to me an earnest of a successful ministry."

A mission church like that at New Broughton does not always present much that is eventful in the course of a year's history. It had outgrown its childhood and youth, the periods most characterized by change, and was now steadfastly and successfully pursuing its career of usefulness. Mr. Hogg's report in 1858 was of a most satisfactory and encouraging nature. The attendance on ordinances was well maintained, a spirit of growing intelligence seemed to be diffusing itself among the people, and a desire to communicate spiritual blessings to others was in various ways making itself manifest. The large number of young persons in attendance upon the classes for religious instruction,—the efforts which some of the people were making in forming Sabbath classes in their own villages and settlements,—and the determination of the children of the congregation to maintain, with a little assistance from our own Juvenile Missionary Society, a home missionary—are very pleasing evidences of the healthy state of religious feeling among the members of the congregation. It is pleasing also to mark this instance of their gratitude. At one of their meetings at Christmas, a large quantity of coffee—about two barrels—was collected for Mrs. Paterson, the widow of

J. G. Hall

SCOTT & FERGUSON, LITHO:

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SCOTT & FERGUSON, LITHO:

their former minister,—a pleasing proof of the affection they still entertained for a friend who, though removed from them for fifteen or sixteen years, still held them in kindly remembrance, and contributed in various ways to their instruction and improvement.

In the autumn of 1861, the state of Mrs. Hogg's health rendered it necessary that she should leave Jamaica for a time. She was accompanied to this country by her husband, and by their temporary residence here, and the aid of the best medical skill, attended by the Divine blessing, the object they had in view was fully realized. Mr. Hogg was present at our annual missionary meeting in October, when he gave an interesting and detailed account of the progress of the work at New Broughton. They left this country, greatly improved and invigorated, on the 17th June 1862, and, after a very favourable voyage, made Jamaica in rather less than eighteen days. The reception they met with from their people was, as might have been anticipated, very warm and enthusiastic.

For the years 1861 and 1862, New Broughton was entirely self-supporting, and it was fully expected, as it was earnestly desired by its members, that this would be its permanent condition. In 1863, however, various circumstances conspired to check the flow of their wonted liberality, chief amongst which were the failure of the coffee crop, in consequence of a long period of drought, and the high price of clothing occasioned by the civil war in the United States of America; indeed, the destitution of many of the members was altogether unprecedented. In these circumstances, the ladies of Broughton Place Church lost no time in sending

off a supply of clothes, &c. In reference to this painful state of things, Mr. Hogg writes in 1864:—"I have not known the people so ill off these twenty years. We parted with every article of our own we could spare to clothe the naked, but we could overtake only a few. In these circumstances, you may see that never came a supply of garments, clothing, &c., more seasonably than the four boxes collected and sent out by the good Samaritan ladies of your church."

Mr. Hogg in his letter goes on to say,—"You need not expect that in these circumstances our contributions this year will be equal to my expectation three years ago. We are very sensibly dependent on the clouds here, and on the God of the seasons."

At the time of the "rebellion," at the close of 1865, among a portion of the negro population of Jamaica, it was gratifying to learn, from letters sent by Mr. Hogg, that the people under his care, far from being disaffected, exhibited their loyalty and devotion to law and order in a very decided manner. This happy result—a result not limited to New Broughton, was, according to the testimony of the Magistrates in their address to the Governor, "in a great measure owing to the good and sound teaching of their religious instructors." We rejoice, with Mr. Hogg, at this unmistakable fruit of Christian Missions, when conducted in a prudent, intelligent, and earnest manner, and we hesitate not to point to it, in the face of all adversaries of the gospel and the negro, as a fact honourable to the people, and glorifying to the cause of Christ and His truth.

The year 1867 brings us to the completion of the third

decade of the formation of a Christian church at New Broughton; and another interesting circumstance in the history of the congregation was the celebration in July of this year of the twenty-fifth anniversary of the opening of the church. During twenty-three of these years Mr. Hogg had laboured there as our missionary, and in his annual report he takes a retrospect of the past, gratefully alluding to some of the results of his long period of service.

"These twenty-five years," says Mr. Hogg, "have been to you years of anxiety, self-denial, and liberal contribution on our behalf. But they have not been in vain. Where, in the mission field, in the same space of time, has been more visible fruit, or more substantial, enduring results? Your Mission here has been a great blessing to a wide district of country—to some thousands of our fellow creatures; it has originated other mission churches in this same district; how many hundreds of young people have been decently educated—how very much evil has it prevented; there are some in heaven who, but for this mission, would not have been there; and in so respectable a congregation and church, with its schools in regular operation, we see visible proof of good doing, and the *pledge*, with God's blessing, of in 'due time' an abundant harvest."

In summing up his report for 1868, Mr. Hogg says,—"Your station here, either directly or indirectly, originated three others in the county of Manchester—Ebenezer, Mount Olivet, and Victoria Town, so that we now form a presbytery in Manchester. The aggregate membership of these three stations is 500, and the average attendance at

the three stations is 1100. All this is additional to the number at your own station. May God grant us more zeal and energy to devise and execute greater things for His cause in years to come."

In consequence of serious illness, Mrs. Hogg, the wife of our esteemed missionary, was again obliged to leave Jamaica in July 1867, for medical advice and treatment in this country. After six months' residence here, she returned to Jamaica in the February following. She was not much the better for her visit to her native land, but was able for the next twelve months to attend to her wonted and much loved work. Her days, however, on earth were to be but few, her useful and exemplary life was ere long to close, her days of suffering were soon to be ended, and her happy spirit, released from its tabernacle of clay, to be translated to that "better land where there is no more pain." Mrs. Hogg died on the 15th June, 1869. A long and affecting letter from Mr. Hogg was received by Dr. Thomson, containing the mournful intelligence, and appeared in full in the *Missionary Record* for September. We cannot, however, refrain from inserting here a few extracts from it.

"It has pleased Him who has 'the keys of hell and of death,' to release from her long continued and severe sufferings, and to take to Himself, my devoted and affectionate wife. She sweetly fell asleep early on the morning of 15th June last; and though we were stunned by the stroke, and though our feelings of grief and utter desolation could not well be described, I could not help even, with a bursting heart, saying, 'Thanks be to God who hath given her the

victory, through our Lord Jesus Christ.' . . . . For more than twenty years she enjoyed excellent health in Jamaica; loved her adopted country, loved the people, and took great delight in the work; and her death, at the age of fifty-four, was by no means from any disease peculiar to a tropical climate. She had a strong bodily frame, and at her death no vital organ was diseased. . . . . About the middle of February she expressed a strong desire to consult a distinguished surgeon in Kingston, who formed a very unfavourable opinion of her condition, and indicated the probability of great suffering being before her. It was not long ere his fears were too truly realized. *Neuralgia*, in a very intense and aggravated form, was thenceforward, to the day of her death, her daily torturer and tormentor. . . . .

"I occasionally would read to her of similar sufferings endured by Dr. Payson, Mr. Fuller, Dr. Wardlaw, and others on their dying beds; but she got more comfort from fixing her mind as well as she could on the sufferings of her Redeemer, and especially on His agony in Gethsemane. Few had such powers of endurance, and I do not remember to have heard the language of complaining from her lips; but such was often the intensity of pain she endured, that she would say, 'This is truly awful. Surely Satan has got permission to torment me thus. He may be trying to shake my confidence in God; but he need not try that. Jesus prays for me that my faith fail not; and though He slay me, yet will I trust in Him.' . . . . 'Wearisome days and nights are appointed to me; but they are *appointed*, and it

is all right.' Again she would say, 'Oh that I had wings like a dove, for then I would flee away to my Saviour and be at rest;' ever adding, 'Nevertheless, not my will, but Thine be done.' . . . The last book of *Cowper's Task* gave her great delight, especially the latter portion of it, in which the Christian poet pictures the future of our Redeemer's kingdom on earth. This is one of my pleasing remembrances of the last evenings she was able to be out of bed. How fervently she could and did say then, 'Blessed be His glorious name for ever, and let the whole earth be filled with His glory!'

"My beloved wife was remarkable for a simple, firm, undoubting reliance on God's testimony concerning His Son Jesus Christ, and for her intelligent and unshaken reliance on Christ's finished work. She often said, 'It is a long time since I took God at His word, and I have never doubted Him, and I have not been disquieted with doubts.' 'I think I can never let go my hold of Christ. If I perish, I perish trusting in God's promise; but *that cannot* be. I know whom I have believed; none shall be able to pluck me out of His hands.' I read to her fragments of your funeral sermon for Dr. Brown, and when the words were read from the Pastoral Letter, 'I am determined, by God's help, to continue to the end looking for the mercy of our Lord Jesus Christ, unto eternal life,' she said, 'Ay, that is *my* determination too.' . . . .

"She would say, 'I have no raptures, but I have no fears;' and to one or two of our elders, 'I am *perfectly happy*, I have peace resting on the Rock of Ages. I expect

to meet you above; but keep you looking to Christ—none but Christ.' . . . .

"My wife took great delight in communion with God, and in the devout reading of God's Word. The Word of God was the joy and rejoicing of her heart. It was not in sickness that she began to seek the Lord; and she solemnly warned some who came to see her, not to delay the one thing needful till a dying hour. 'What would I have done,' she said, 'if with such suffering and weakness, I had now to begin the great work? I can scarcely fix my mind now for any length of time on divine things.' . . . . . There were certain verses, precious promises, &c., that she liked me to repeat with her by day and night,—often in the dark hours of the night,—and they were truly her 'rod and staff,' they comforted her in the dark valley. Up to within an hour of her death she would calmly say, 'I am persuaded, I *am persuaded*, that neither death nor life shall be able to separate me from the love of God, which is in Christ Jesus our Lord.' 'Yes,' she would add, 'but it is *all of grace*.'

"Towards the last she gave all needful directions as to her burial. She wished to be buried close to Mr. Paterson, and was pleased when she learned (for here only one body is put into a grave) that there would be space for me to be laid by her side, when my poor and imperfect work is over, and that, in our death not divided, our flesh should rest in hope, among those whom we have loved and laboured for, till the heavens be no more. Her two or three last days were days of excessive weakness, and her last night on earth, but for morphia, would have been one of great suffer-

ing. Three hours before she died, she responded distinctly to all that was said to her; once and again she was saying, 'I am with Thee; who shall separate me from the love of God?' &c. When she seemed to become unconscious, I tried her with the last words Mr. Paterson was heard uttering—

> 'And when I'm to die,
> Receive me, I'll cry;'

and it was sadly pleasing to us to hear her with an effort say—

> 'For Jesus hath loved me, I cannot tell why,—
> I cannot tell why!'

"Scarcely anything further was heard distinctly, and so, like my honoured predecessor, side by side with whom her ashes repose, she entered heaven, a 'sinner saved by grace,' to sing of the *mercies* of the Lord for ever and ever. . . . . Her latter end was 'peace,' and 'Blessed are the dead that die in the Lord.'"

The Missionary Committee, immediately on receiving Mr. Hogg's letter, prepared and sent to him a minute, "expressing the deep regret caused to them by the intelligence, and their earnest sympathy with him in his bereavement."

At the annual meeting of the Society in October 1869, we had the pleasure of once more seeing Mr. Hogg in the midst of us. He had come to this country shortly after the death of his beloved wife, and remained in Edinburgh till the month of March. When he returned to Jamaica, he was accompanied by his sister-in-law, Miss Bruce, who went out with the desire to be useful in the congregation in those departments which had been so well attended to by Mrs.

Hogg. They arrived at New Broughton early in April, and since that time Mr. Hogg has been prosecuting the work of his station with renewed vigour and energy, and Miss Bruce's labours among the female portion of the people have been greatly appreciated.

For the long period of thirty-five years this mission has been the object of our fostering care; and though very many of its venerable and large-hearted founders have entered upon their reward, and new schemes and operations claim a large share of our attention, yet we can never cease to cherish towards our *first* mission church the warmest attachment, rejoicing with it in its prosperity, and sympathizing with it in seasons of depression and trial. We have much cause for devout thankfulness to God, for giving us such zealous, able, and devoted missionaries, and for all the good He has enabled them to accomplish. Mr. Hogg has now completed his twenty-fifth year as our missionary, and our prayer is, that he may long be spared to be a faithful missionary of the Cross.

To every devout mind the result of our efforts in behalf of the negro population of Jamaica must be highly gratifying, but to the members of this congregation it cannot but be invested with a peculiar value, inasmuch as it is the ample and unmerited realization of the Divine promises, "Be not weary in well-doing, for in due season ye shall reap if ye faint not;" "Cast thy bread upon the waters, and thou shalt find it after many days." On the perusal of such facts as are briefly stated in the foregoing narrative, we must with devout gratitude exclaim, "What hath the Lord wrought!"

CALABAR MISSION.

AT a meeting of the Missionary Association held on the 2nd April 1854, it was resolved to devote £150 a year to the support of a missionary in Old Calabar. This followed as a consequence of part of the funds hitherto devoted to the Mission Church in Jamaica being released by the gratifying efforts of that Church to aid in its own support. The Committee used every effort to find a suitable agent for Calabar, and, in April 1855, they intimated to the Society that they had secured the services of Mr. Zerub Baillie, who, in addition to the indispensable qualifications for a missionary, possessed no small amount of mechanical skill and ingenuity, and had applied himself to medical studies with a view to greater efficiency among the heathen in the land of his choice. His appointment was intimated to him, and was duly accepted in the following letter to Dr. Thomson:—"I received your note of 2nd April, intimating the fact of my election, by Broughton Place Congregation, as their Missionary to Old Calabar. My first impulse was to shrink from such a position. After prayerfully considering the matter, however, I have been led to see that the acceptance of their kind invitation will be both an honour and a privilege—an honour to go forth from them to pray

men in Christ's stead to be reconciled to God; and a privilege also, for I know there are many warm Christian hearts in Broughton Place who will often bear me upon their spirits, and thus bring to bear upon my labours that Power without which all would be in vain. In returning my warmest thanks to the congregation for the position in which they have placed me, I have only to add, that it is my earnest prayer, that by the good hand of God around me, I may be so enabled to live and labour that they may never have reason to regret the choice they have made."

On the 16th April 1865, Mr. Baillie was ordained by the Presbytery of Edinburgh in Broughton Place Church, the late Rev. Dr. Brown presiding. He sailed on the 24th May, and arrived at Old Calabar on the 22nd June. In Mr. Baillie's first letter, dated 21st June, and mostly written on shipboard when within a day's sail of the Calabar river, it is delightful to mark the fresh and buoyant spirit in which he writes. We look in vain for some expression of discontent or doubt. He seems to find all things better than he had anticipated. The long voyage is but a pleasing excursion, Madeira, Teneriffe, Sierra Leone, Liberia, of all these he had some pleasant recollection, in their wonderful beauty, or the kindness of the strange people. Indeed he meets with, or at least he remembers, nothing but kindness. He makes but a passing notice of the dismal swamps of the lower river, but dwells on the scenery of its upper course, made gay with villages midst luxuriant vegetation, birds with brilliant plumage, beautiful creeping plants and flowers, and waving palm-trees.

Mr. Baillie resided at Duke Town with Mr. Anderson till he had acquired the language and was able to occupy a station of his own. He assisted in the school, and soon became a great favourite with the children. On Sabbath he preached in the yards of some of the native gentlemen who understood English, getting them to interpret for him. "In this way," he says, "I am enabled to take some part in the work. I oftentimes wish, however, that I could declare unto them in their own tongue the wonderful works of God."

His medical knowledge also afforded him opportunities of intercourse with the natives, superior to what most of the missionaries had previously been able to obtain. "During the week," he says, "a considerable number of patients drop in upon me; there are also a few in the neighbourhood whom I attend. In this way I have many opportunities of directing their attention to the more deadly disease of sin, and at the same time to the heaven-appointed remedy."

In a communication dated 25th September 1856, Mr. Baillie describes his feelings on the occasion of the first baptism he had seen in the country, and the first communion he was privileged to administer. In reference to the baptism he says,—"I looked on with thrilling interest, and felt very much comforted and refreshed by seeing such tokens of Ethiopia's stretching out her hands unto God." At the administration of the Lord's Supper, he preached from the words "We would see Jesus." "I could not," he says, "but feel grateful to God that He had permitted me to enjoy the high honour of distributing the memorials of Christ's broken body and shed blood to the sable sons of Africa.

There were thirty-one communicants and a considerable congregation besides." He also mentions his having been prostrated by fever, and his almost miraculous escape from death by lightning. The latter he describes in the following graphic narrative:—"I had a very providential escape last Sabbath evening. I was lying sick in bed when it began to rain heavily. A little, apparently distant, thunder was heard, when in a moment the room was filled with a blaze of light. A crash like that of a cannon was heard; smash went a number of panes in three of the windows; a number of medicine bottles were knocked over and broken; the flag-staff before the window was shattered to splinters; a number of trees close beside the house were scorched; and yet, in the midst of it all, I lay unharmed, protected by a Father's hand. The words 'Be ye also ready' were vividly recalled to my recollection. Here, almost before I could have seen the lightning, I might have been hurried into eternity."

In a long and interesting letter addressed to Dr. Thomson, of date 21st January 1857, he writes in the same cheerful tone that characterized his first letters. His pleasing remembrances of Broughton Place—its ministers and people—his delight in his work—his impressions of the country and the people—and the anxiety of the people at Ikorofiong that he should settle among them, will be best described in his own words:—"I can assure you that I oftentimes look back with great pleasure on the many happy meetings I had with you and other dear friends in Broughton Place. I cannot be with you now in body, but I trust I often am so in spirit. I have one of your Annual Reports generally

lying on my table, and whenever I begin to think what will be going on in Broughton Place I look to it. It is a blessed privilege indeed, that, although far separated, we can thus nevertheless meet, meet at the same footstool, look up to the same Father, and look forward to the same home. On the Sabbath especially, at your stated hours of public worship, I oftentimes in imagination enter Broughton Place, and although I cannot now hear the words of the preacher, I call to mind those I have heard there; somehow after this I generally feel greatly revived and refreshed. We feel the want of these meetings very much; however, I have never for a moment regretted that I came here.

"I must say that I like the country very much indeed. I feel almost naturalized now. The heat not so oppressive as I thought it would be. The natives much more shrewd and intelligent (in some points at least), and the school children as sharp and 'quick in the uptake' as any I ever met with in Scotland. I suppose you will have heard something of the appearance of the country. As you go up the river it improves very much, the ground gets higher, the swamps disappear, and cottages begin to peep out from amongst the luxuriant vegetation. There is a town about twenty-five or thirty miles above Ikunetu, called Ikorofiong, where they are very anxious for me to go. Some of the chiefs have been at me several times. It is said, however, not to be very healthy; moreover, I do not intend fixing on any spot till I see a little more about me."

While Mr. Anderson was in this country in 1858, Mr. Baillie took the superintendence of his station. In the

beginning of November, Mr. Waddell and he, accompanied by a few others, visited Ikorofiong on the Cross River, for the purpose of ascertaining the state of feeling among the people regarding the settlement of a missionary in that locality. The chiefs and people gave them a hearty welcome, and would hardly permit them to leave. The Rev. Mr. Robb, who had recently gone out to Calabar, also sailed up to Ikorofiong, and he received an equally favourable impression of the people and the district. These visits contributed, along with the information previously received respecting the eligibility of Ikorofiong as a station for a new mission, to confirm Mr. Baillie in his intention of proceeding thither to occupy the field. Having obtained the sanction of the Synod Mission Board, he left Duke Town, on Mr. Anderson's arrival, and proceeded up the river to Ikunetu, on his way to Ikorofiong.

In a communication, dated 18th August 1869, Mr. Baillie says,—"I have come here for the purpose of being nearer Ikorofiong, the place where, if God will, another New Broughton is to be opened. . . . . I expect, if spared, to be settled there in a few months, if no obstacles come in the way.

"The people at Ikorofiong are in great spirits about my coming. When they knew what place I had fixed on for a house, before I returned they had cleared away all the bush from it, and made a road down from it to the town."

About the beginning of October, he began to collect materials for the construction of a house somewhat in the native style. The people entered into it with great spirit,

and in a short time had collected quite enough to warrant him in making a commencement. In his next report, Mr. Baillie says,—"I am glad to state that the house is now finished. It is pleasantly situated on a hill overlooking the town, the river, and a great extent of surrounding country. On the whole it promises to be a very comfortable house; and my earnest prayer is, that the Lord may be with those who dwell in it; and that it may be a centre of life and light to those around who are still in darkness and in the shadow of death."

On the 28th December, Mr. Baillie removed permanently to Ikorofiong, and on the first Sabbath of the year began to hold regular meetings with the people. The first meeting was usually held at nine o'clock in the morning. About mid-day there was a class for reading, attended by young men. In the afternoon a service was held at a populous little village adjoining the town; and on the Sabbath evenings, when able, he had a meeting at a farm across the river, where the good seed of the Word was scattered amongst some of those who were not present during the day. In regard to his "every-day work," Mr. Baillie says,—"Being occupied erecting a dwelling-house, I was not able to devote much time to teaching. I had occasionally, however, a few coming in at night, who at least manifested a desire to learn, but who could not be expected to make much progress, considering the little time I was able to devote to them. Every day, almost, I was amongst the people more or less, sometimes on a medical, and sometimes on a friendly visit, taking occasion as opportunity

Kent Baillie

Scott & Ferguson, Litho

offered to scatter a little of the good seed of the Word. During the seven months I have lived in town amongst the natives, we had every day morning and evening worship, at which sometimes many and sometimes few were present."

In concluding his report, Mr. Baillie says,—"Of course, at the more recently opened stations, and at Ikorofiong amongst the others, there is much fallow ground to be broken up before the good seed can be expected to take root. The superstitions of ages have been accumulating, and the people have, to a great extent, to be delivered from the power of these, before they are willing to receive the truth as it is in Jesus. That same spirit, however, who quickened the dry bones in the valley of vision can also quicken dead souls in Ikorofiong, and our trust is in Him." . . . .

At the annual meeting of the Society in October 1859, we had the privilege of having in the midst of us our esteemed missionary Mr. Baillie, who received a very hearty welcome from the members. We rejoiced at his presence, not only because his strength might be benefited by a short residence in his native land, but also because we were most sincerely glad once more to see his face, and listen to his voice, and to have the opportunity of assuring him, face to face, how highly we esteemed him for his works' sake.

Mr. Baillie's visit to this country proved most beneficial to his health; it was also of much use in deepening the interest the congregation felt in Mr. Baillie personally, and in his work in Africa. Indeed, many felt that it was

impossible to come into contact with such a simple-minded, ardent, and devoted servant of Christ, without catching something of his fire, and learning to feel a deeper compassion for perishing sinners, and a more enlarged sympathy with the efforts made for their salvation.

When at home, he was elected a Fellow of the Royal Physical Society of Edinburgh, and also of the Botanical Society. He was also united in marriage to Mary, the eldest daughter of the Rev. John Cowan, late of Carronhall, Jamaica.

In the following summer Mr. Baillie returned to the scene of his labours. He sailed from Liverpool on the 23d June 1860, accompanied by his estimable partner, and arrived at Old Calabar on the 6th August.

Some time before his departure, a subscription was begun by the children of the congregation to provide him with a boat for the navigation of the river. It was subsequently suggested that it would be desirable to have it provided with a steam-engine, as the force of the current was sometimes so great as to render it impossible to ascend the river by rowing. An excellent boat was therefore constructed, and supplied with a small engine, the total cost being £163, 10s. She was named the "Dove," and was sent out in the steamer with Mr. Baillie. A box of articles for the use of the mission was also sent out by the ladies of the congregation, the value of which was about £60.

The following extracts of a letter received from Mr. Baillie shortly after his arrival at Ikorofiong, will be read with interest:—"Mrs. Baillie and I arrived at Duke Town

on our way hither on the 6th August. After spending two or three days with our friends there, I hastened on alone to see how matters stood here, and reached Ikorofiong on the 11th, where I was kindly welcomed by old friends and acquaintances, several putting to me the question 'Amafiak,' 'Have you really come back?' and 'Ama dang eti eti K'obio makara,' 'You have tarried long, very, very, in the white man's country!'

"The day after my arrival being Sabbath, I went to town, and after gathering together as many as I could, took as the subject of my address the words of our Lord, 'Go ye into all the world and preach the Gospel to every creature.' I told them it was in obedience to that command that I had come among them at first, and in obedience to it that I now returned to them, and that the offers of salvation were not for the white man only, but for them, for all men. . . . . After spending a few days at Ikorofiong, I went down to Duke Town for Mrs. Baillie, and returned with her more than a week ago. All praise to Him who has watched over us in all our journeyings, who has kept the arms of His love around us and brought us in safety to our African home. We expected to have had the 'Dove' to have taken us up. It has not, however, got this length yet.

"I have now commenced regular Sabbath services again here. Owing to the sickness of the old man in whose house we formerly met, we met in the house of another gentleman. This, however, has its inconveniences, as they do not care about going to each other's houses. I therefore intend as soon as possible setting about the building of the church;

it will be made of native materials, and the expenses of it will be defrayed I expect in the following way. Some time ago the people of New Broughton, Jamaica, sent to the Mission treasurer the sum of £22, 10s., for the New Broughton in Old Calabar; this sum I think will prove sufficient for the building. A good sized bell we have here already, furnished by the kindness of the Misses and Messrs. Richardson. With a few good posts, we shall be able to make a belfry at the end of the church. Although the building may not be so elegant as some to be found in Edinburgh, still we hope to have one which, although it may not be so great in an architectural point of view, may still be a neat useful edifice."

In Mr. Baillie's report for 1861 he speaks favourably of the progress of the mission, and mentions especially the application of two candidates for baptism. In referring to this interesting circumstance, he says,—"I am glad to report that there seems to be some little appearance of life among the dry bones, and I have just now two applicants for baptism. I am anxious, however, as they are the first, to keep them on trial for a little; meanwhile instructing them more fully, and impressing on them the importance of the step they are about to take. Oh! that the Lord may give them indeed the baptism of the Spirit, and that many more under His life-giving influence may be led to Jesus."

The Sabbath services were regularly held during the year, the attendance varying from twenty to a hundred. There were about thirty attending the school during the week; all were learning reading, some writing, and a number sewing

and knitting. In referring to the cruel custom prevalent in Calabar of putting *twin* children to death, Mr. Baillie writes—

"During the past year we have been enabled to do something which we trust may help in doing away with one of the most cruel customs they have here, that is, the custom of putting to death all twins, and banishing the mother from the town. I think I mentioned in a former letter how we were enabled to rescue one from death. The people at first were horrified that one of what they considered monsters was alive. They sent word to us either to deliver it up or kill it. Neither of these things of course we were inclined to do, whatever might be the consequences. And so for weeks none of them would come near us. Gradually, however, they began to return, and now for months they have been coming as usual. The most of them have seen the little twin, and seem much astonished to find that it is just like other children. At first, when it happened to be brought into the apartment where visitors were, some would look most uncomfortable, while others would invariably shut their eyes rather than look at it, until they were laughed out of their fears. Now its presence does not seem to disturb any one. And sometimes one more than ordinarily courageous goes so far as to lift it. It is now about seven months old. I trust, poor little thing, it may be long spared, and be the means under God of doing away with the cruel customs of the people in similar cases."

The advantage which Mr. Baillie enjoyed from his medical and surgical skill was every year becoming more and more

apparent. He had introduced the use of chloroform, as much to the wonderment as to the comfort of his patients, and was almost uniformly successful in some of the most difficult and dangerous operations. In referring to this he adds,—"As usual, we have a number of patients every day. Most of them attend morning worship, and whilst getting relief for their bodies, we trust many of them also from what they hear may be able to get relief for their poor diseased souls. Some of them come from considerable distances, and this affords another means of diffusing the glad news of salvation."

When assembled at our annual meeting in October 1861, —recalling God's goodness, rejoicing with our missionaries in their success, and pleading for yet increased blessing upon their work and ours,—we little thought that our brother Mr. Baillie was then mourning the loss of his pious and devoted wife and of their only child. Shortly after that meeting, the mournful intelligence arrived from Calabar, that Mrs. Baillie died on the 13th September, and their little boy, at the age of thirteen months, on the 26th of the same month. The following is the letter which was received from Mr. Baillie by Dr. Thomson:—

"IKOROFIONG, *29th September* 1862.

"MY DEAR SIR,—I have very, very mournful intelligence to communicate to you this month, viz., the removal by death of my dearly beloved wife. She peacefully fell asleep in Jesus on Saturday, September 13th.

"Hitherto she had enjoyed such good health, that we had

no thought of such an event. But so it hath seemed good in the sight of Him 'who doeth all things well.'

"She was cut off by an attack of dysentery. She complained of having a little cold, accompanied by a slight diarrhœa, a few days before last meeting of presbytery (September 3d). She, however, felt quite well again before we needed to leave; and when I returned two days after I was glad to see her down the road a little, meeting me. I found that during my absence she had busied herself putting some things in order about the house; and that, seeing some of the school children coming about, she had also given them their lessons. Probably this had worn her out a little, as she said she did not feel very well when I was away, although she felt better now. This was on Friday (September 5th); and as I saw she was not altogether well, I gave her some medicine. She felt better during the Saturday, but on the Sabbath her complaint returned.

"She went on thus for a day or two, no very serious symptoms manifesting themselves until Tuesday night, or rather early on Wednesday morning, when I immediately sent off for Dr. Hewan. He arrived next day, accompanied by Mrs. Goldie.

"On the Friday she seemed low, and evidently in a very dangerous state. At the same time, she several times took a little food, and in the afternoon had an apparently refreshing sleep of two hours. Our hopes were beginning to rise a little, until about 4 A.M. on Saturday, when alarming symptoms again manifested themselves. After this she

gradually sank, till about 1 P.M., when she peacefully fell asleep in Jesus.

"It would be out of place here to give a sketch of her character. Permit me however to say that she was one of the most amiable and prudent of women, and one who was eminently fitted both by nature and by grace for her position in the mission field. Her early life in Jamaica and her subsequent training under her worthy uncle and aunt, Mr. and Mrs. Marshall, had contributed in no small degree to fit her for this. She had a great aptitude for languages, and could speak at least three European tongues besides English. She had made great progress in the Efik, and could speak pretty fluently to the people.

"She was a person of strong faith, and often helped very much to strengthen my hands and encourage my heart in the Lord's work here. Every Sabbath morning, before meeting, she might have been seen, with our little boy in her arms, passing from house to house, and urging the poor degraded daughters of Ethiopia to come and listen to the glad news of salvation. And a few months ago, when I was detained over the Sabbath watching by my brother's sick-bed down at Old Town, I found, on my return, that she had held all the usual meetings. During the week-days she endeavoured, as much as possible, to encourage the children to come, by teaching them sewing, knitting, &c.

"She gave every promise of being useful to the people, both temporally and spiritually; but God, in His mysterious providence, has been pleased to call her early home.

"Her deathbed was a very happy one. A few hours be-

fore she died, I asked her what was the ground of her hope before God. She said—

> 'I am a poor sinner, and nothing at all,
> But Jesus is my all in all.'

After this a little, she said, 'I feel so weak that I cannot see the Saviour as I would like. Would you bring the "Pilgrim's Progress," and read near the end of the first part about Christian passing through the river?' I did so, and began to read where it is said, 'Christian began to sink, and crying to his good friend Hopeful, he said, "I sink in deep waters."' I read on till we are told, 'that Christian broke out with a loud voice, "Oh, I see Him again, and He tells me, When thou passest through the waters, I will be with you."' When I finished the verse she said, 'That will do; that is it.'

"After a little, she began and went over that beautiful hymn of Newton's, 'In evil long I took delight.' She repeated it all, but laid particular emphasis on the verse—

> 'A second look He gave, which said,
> "I freely all forgive;
> This blood is for thy ransom paid,
> I die that thou mayest live."'

After this she asked me to read a few verses at the beginning of Isaiah xliii. I began to do so, when she said, 'Oh, just a sentence at a time, please; I wish to think about every word as I go along.' At her desire I read the verses again, and then Rev. vii. 9-17. After a little, Dr. Hewan came in and conversed with her. She desired us to give her love to all the members of the mission, naming them individually,

and to tell them all to keep close to Jesus, and be earnest for Him.

"She then called in the native children about the house, speaking to some of them in Efik, and to some of them in English. She begged them to remember the words she had often spoken to them, to take Jesus as their friend, and thus meet her in the better land.

"She committed our dear little boy to the keeping of Jesus in a prayer of such tenderness and pathos as I never before heard; and then, in language that seemed more that of heaven than earth, poured out her soul in prayer for the success of the Lord's work here. She then sent messages to various friends, and begged me to tell them that she never, never for a moment regretted coming here. Addressing herself to me, she said, 'Look forward and come on, and be sure and bring Willie with you, and as many of the people as you can.'

"She died about 1 P.M.; and in the evening some of the poor women whom she had often shewn kindness to, and whom she had often told about the Saviour, came up, and wished to sit down and cry for her, as is their custom. This they do for a number of days at sunrise and sunset, and in a peculiarly melancholy strain sing of all the good qualities of the deceased. I told them that it wasn't our custom to cry for them in that way, and tried to tell them of the blessed hope that sustained us, and begged them to remember the words she had often told them. When at last they came forward and looked on her placid countenance, the tears rolled over more than one sable countenance.

"She died on Saturday, September 13th, and was buried on the forenoon of Sabbath, September 14th, in a sweet little spot, a short way down from the house, overlooking the town, the river, and the country beyond.[1] All the principal people in the town attended the funeral. Dr. Hewan and Mrs. Goldie, who had kindly remained with us since the Thursday, were there also, and Mr. Thomson, who came the previous evening.

"After the people assembled, I stood beside the coffin, and told the people about the blessed hopes the gospel holds out to us, and also gave her last message to the Ikorofiong people, which was, 'Tell them to come to Jesus.'

"Mr. Thomson then followed with a very suitable and touching address, and engaged in prayer. We then moved to the grave, and gave the dust of our loved one to the keeping of Him who is the resurrection and the life.

"I was looking forward to having our dear little boy to cheer me in my loneliness. The Lord Jesus however seems to wish my whole heart; and 'Wee Willie' was beginning to occupy it very much after his mamma's death. The Lord, however, has been pleased to take him away also, and he is now with his mamma in glory. He seems to have been cut off by inflammation of the lungs. He died on the afternoon of the 26th, aged 13 months. A week

[1] In another letter that we have seen, Mr. Baillie states that she said, "I wish you to plant a bamboo at the head of my grave." I asked why she wished that. "Because," she said, "there was one over the grave of my little brother in Jamaica, and I used so to like to go and sit under its shade with mamma and the little ones."

past on Sabbath he was with us at our meetings. Yesterday he was sleeping beside his mamma. He was carried to his grave by four little African boys. With us were Dr. and Mrs. Hewan, who, in our afflictions, have shewn us no little kindness.

"The Lord has been leading me in a very dark way. I know, however, it is the best, or He would not do it. He does sometimes see it necessary to lead His people through fire and through water; but it is to bring them to 'a wealthy place.' Yes, it is *wealthy*, because the Saviour is there, and

> 'There are the good and blest,
> Those I loved most and best.'

Oftentimes, when I rise in spirit to this blessed abode, and join with the redeemed in their song, and when I think that in a few years at most, I, through grace, shall reach that blessed home—sometimes realizing this, I feel happy and grateful—very grateful that I have such glorious hopes and consolations, when the poor perishing around us are in such different circumstances.

"On the other hand, there is so much to remind me of those who have gone, that ever and anon my poor bleeding heart breaks out afresh; and what can I do then, but just take it again to the great Sympathizer?"

This letter was read to the congregation from the pulpit on the Sabbath after its arrival; and on the following Wednesday the Committee of the Missionary Society met, and unanimously agreed to a minute, expressive of their sympathy with Mr. Baillie in his double affliction, which

was signed by all the members, and forwarded to him by the first mail.

Many Christian hearts continued to sympathize deeply with Mr. Baillie under his double bereavement, and in his lonely position, cut off as he was from all civilized society. It was to them a source of sincere gratitude to God, when they received the following testimony to the Divine support and comfort vouchsafed to him under his sore trials:—

"I cannot but here call to mind in what different circumstances I wrote my last report. I had then beside me my beloved wife, who was truly a helpmeet for me in the Lord's work here. You are aware how the Lord in His mysterious providence called her home, as well as our dear little boy, and how I have been left to fight the good fight here alone. I cannot tell how much during the past year I have missed the prudent counsel and the helping hand of her who was the helper of my joy. Yet I cannot but record my gratitude to the God of all grace, for the support and comfort that I have received at His hand. He has given me such views of that blessed home where my loved ones are, such views of Himself and of the loving Saviour, that I feel more desirous to recommend Him to others, and to spend and be spent in the service of so good a Master."

The mission-house erected in 1858, after the native style, having been rendered uncomfortable and dangerous by the action of the ants, Mr. Baillie succeeded this year in building a brick house. He says,—"You may perhaps be interested in knowing that we have succeeded in getting a brick house built here. From the quantity of wood in the old one, the

ants had so got in about it as to endanger some of the principal supports, and it would have required more repairing than it was worth. At that time I met with a sailor, belonging to one of the ships of Duke Town, who had when a boy learnt a little of brickmaking. I got him up here and applied to the Presbytery for sanction to try a brick house. This they granted more than a year ago, and we have now succeeded in making a most substantial two-storey house. It is the first brick house in the country, and is very comfortable indeed. Our bricks are now all made by Calabar lads who learnt it here, and I hope may yet make themselves useful in making other houses in the country."

The great outstanding fact for 1864, in connection with this deeply interesting sphere of our operations, was the formation of a Christian church at Ikorofiong. In his letter announcing the auspicious step he had been honoured to take, Mr. Baillie stated that on the last Sabbath of December 1863, he had seen his way clear to baptize three people at Ikorofiong,—one an Ikunetu lad, and the other two (a man and a woman) from Creek Town. On the first Sabbath of January 1864, the Lord's Supper was dispensed for the first time at Ikorofiong, when these three converts and other three friends united with Mr. Baillie in commemorating the death of our Redeemer.

A Christian congregation having been formed, it became a matter only second in importance, to have a church erected in which these first Christians of Ikorofiong might meet together for the worship of the only true God, and to

which also the poor idolaters around might be invited to come and listen to the Divine message of love and mercy. Having constructed a brick dwelling for himself, Mr. Baillie set about the erection of a suitable church. It will be seen from the subjoined extract from his annual letter that, though difficulties of a very formidable nature interposed, by his rare mechanical skill, untiring energy, and personal labour, he successfully overcame them. The picture he gives of himself, with apron and trowel, building this house of prayer, forcibly reminds one of the patriotic Nehemiah and his fellow-labourers zealously repairing the walls of their beloved Jerusalem, with their building tools in the one hand and the sword in the other. Alike noble, the spectacle of our honoured and indefatigable missionary, with his own unassisted head and hands—architect and builder in one,—planning and building this "Church in the wilderness," and all the while wielding, as opportunity offered, "the sword of the Spirit which is the word of God."

"Over and above my usual duties," says Mr. Baillie, in his annual letter, "I have been busy for some time with the erection of a church, a work of generally no small importance in connection with any congregation, but more especially is it so here, where everything has to be done by ourselves. We cannot, as in Scotland, make a contract with a builder to do the work for so much, but have to make and burn our own bricks, send to the forest for our own wood, and then do our own building. We have got two or three natives trained to the brick-making and with

a little superintendence, they do very well. When, however, we came to the building, I found that they had such out-of-the-way notions with regard to levels and perpendiculars, that I was obliged to take to the apron and trowel myself. My only fear was that it would interfere with my proper mission work. I have in this, however, been happily disappointed. There are always plenty of visitors looking at the work, and thus I have opportunities of speaking to them that I probably would not otherwise have enjoyed. Again, there is none of the formality of a meeting; and thus the people make their remarks more freely than they would probably otherwise do. Strangers also, who very likely would not think of coming to the mission-house, step in to see what is going on. They generally ask for what purpose the house is intended, and this at once gives me an opportunity of directing their attention to the true God and His worship. In this way we have many opportunities of sowing the good seed of the kingdom. May the Lord water it by His Holy Spirit, that it may bring forth fruit in the hearts of many of the people around."

In due time the church, capable of accommodating 200 persons, was finished, and on Sabbath, the 30th October, was opened for public worship. In reference to this interesting event, Mr. Baillie, in a letter to a friend, says:—

"IKOROFIONG, *October* 31, 1864.

"I have had a busy month getting the church ready for opening. I had asked Mr. Robb to be present on the occasion. He and Mrs. Robb and children came here on

Thursday with the other brethren, to the meeting of Presbytery. The others left next day, while Mr. and Mrs. Robb and children remained behind.

"We had an overflowing house, many more being present than were able to obtain seats. I opened the proceedings with praise and prayer, and then made some remarks telling them the object for which we had set apart the house. It was to be a house of prayer, a house whither they could retire from the busy world, and hold intercourse with God, a house where they would learn the way of eternal life through His Son Jesus Christ. It was a house from which we trusted the light would shine on the dark mass of heathenism around. After expressing my gratification at seeing the house so full, I invited them to come every Sabbath, and then introduced Mr. Robb, who preached a capital sermon on Mark i. 15, 'Repent ye and believe the gospel.' He set forth the gospel scheme in all its fulness and freeness, at the same time showing them their danger if they refused to accept the invitation to repent.

"In the afternoon we observed the Lord's Supper with our little flock. Mr. Robb gave a discourse explanatory of the ordinance. I then dispensed, giving an address from the words of the Psalmist, 'I have thought of Thy loving-kindness in the midst of Thy temple.' Mr. Robb concluded the proceedings by another address, and we then wended our way up the hill to our home. I felt very grateful indeed to God, for the comfort with which He had enabled us to spend the first Sabbath in the new church. I forgot to say that in the afternoon when at the table, I reminded them of

the great number of God's people who were at that time similarly occupied with ourselves in the distant land, and that thus occupied that afternoon was the church that had sent me here (it was your communion Sabbath also); and from the temple on earth, I endeavoured to point them to the temple above, where some that we once had here were seeing the loving-kindness of God in a way that we could not understand on earth. The Lamb who was in the midst of the throne was feeding them and leading them to living fountains of water, and God was wiping away all tears from their eyes.

"The rest of the brethren seem all pleased with the church. It is a compact-looking little affair, faced with white bricks in imitation of freestone, and has a 'wee' steeple or belfry, in which hangs the bell kindly presented by the Messrs. Richardson."

In 1862, we were called to sympathize with Mr. Baillie in the painful bereavements he then sustained. Again, in 1864, he was visited with a severe affliction, in the removal, by death, of his much esteemed brother, the Rev. John Baillie, who had joined the mission at Old Calabar in 1861. It was cheering to know that Mr. Baillie had been wonderfully supported under this new visitation by the comforts of the Divine Word and Spirit. Referring to this "stroke," he says:—"You have no doubt heard how the Lord has been pleased to call away my brother. He had devoted himself to the Lord's work here, and went home to recruit. I was looking forward with great interest to his return, but the Lord has been pleased to call him to a happier

home. It is now well with him. Still we cannot help feeling sad that we shall see him no more going out and in amongst us, and that we shall be deprived of his aid in our work here. So, however, it must have seemed good in the eyes of Him who doeth all things well, and it is a blessed thing when we can realize that we are in the hands of Infinite Wisdom, and that the arms of everlasting love are around us. He may see it necessary to lead us in a rough path, but He knows the way heavenward and homeward better than we do. He may see fit to send us crosses, disappointments, and sorrows, but I have no doubt that when our feet tread the streets of the heavenly Jerusalem, when our eyes behold the King in His beauty, and when He leads us by the river of the water of life, I have no doubt that then we shall see that we had not a single cross or care too many: and what a comfort it is that we can ever come with our bleeding hearts to the compassionate Saviour, and with a child-like faith lay ourselves in His arms. Oh it is sweet in times of bereavement and loneliness to rest upon His bosom, and joyfully to anticipate that time when we shall for ever be with Him, and with those loved ones who are already there. . . . .

"I am here alone now, so far as Europeans are concerned, but I am very far from lonely. I have plenty to do, and feel happy in the doing of it. I only pray that the Lord may add His blessing with it, so that this wilderness and solitary place may soon be glad, and this desert soon rejoice and blossom as the rose."

In a similar strain he writes to a relative:—

"I can assure you, that although alone, I am far from lc or unhappy. I have plenty to keep me busy. I am h in my work, and would not exchange my sphere of la for any of those in which many of my old fellow-stu are now comfortably placed in Scotland. I prefer wa ing about among the poor Africans here, telling the si story of redeeming love; and nothing makes me ha than to see any of them manifesting an interest in the Sa and a desire to follow Him."

In his letter to the committee, Mr. Baillie next desc the nature of his work during the previous year:—

"I have told you from time to time about the peo the Ibibio tribe, who live not far distant from this. glad to tell you that a lad belonging to them came a weeks ago, and expressed a wish to be received as a didate for baptism. He was the first among that p who expressed a desire to learn to read. He set hims work in earnest, and now he can read the Scriptures fluently in his own language. When speaking to him viously to his joining the candidate's class, I told him very likely his friends might laugh at him, and try to pre him leaving off the superstitious customs of his fathers. said very likely they would, but he had made up his n to follow the Lord, whatever they might say to the contu May the Lord strengthen him in his good resolution, may he be only the first-fruits of many of this trib Ethiopia, who shall soon stretch out their hands unto Go

"Our Sabbath services have been held as usual du the past year. One, morning and evening, in Ikorofio

and three or four in the interval, in different Ibibio villages. Many thus every Sabbath hear the Gospel, who a few years ago were utterly ignorant about everything connected with God, and judgment and eternity. It is true that few of them profess any interest in Divine things. Still they are getting knowledge, and having this, they have something on which the Holy Spirit can exert His influence, when it shall please Him to breathe on their dead souls.

"At most of the places the children are catechized either before or after the meeting, and nothing pleases the Ibibio chief more, at our meeting in his village, than to be able to answer some question which is beyond the depth of the little ones.

"The day school is kept up regularly, and although, from the agricultural nature of the population, the attendance is not large, still a number are making good progress, and I do sincerely pray that whilst getting knowledge, they may also get that wisdom which maketh wise unto salvation.

"As usual we have had a large number of sick people during the past year, and some of them from considerable distances. The time for dispensing medicines is in the morning, immediately after worship. At this service most of the patients are generally present, and thus they have an opportunity of hearing about that Divine Physician who can heal their diseased souls.

"I am glad to say that I have had very little sickness during the year, and although not very robust sometimes, I have always been able for my work."

It is interesting to know that the little steamer "Dove"

was rendering valuable aid in the work of the mission, steaming up and down the river when occasion called for her services. In a letter to a friend, Mr. Baillie makes the following pleasing allusion to it:—"I had almost forgot to tell you about the 'Dove.' It is still doing good service to us here, and any little repairs it has needed I have always been able to do myself, except once, when I got one of the mail engineers to give me a hand. It is not what you would call a very swift boat, but it goes at a very considerable speed. It is very steady, has little vibration, and is in great demand by sick folks, who can't do with the jolting of a pulling boat. When down at last Presbytery, I found Mr. Robb ill with fever. After he got round a little I got him off in the 'Dove' up to Ikorofiong here, where he soon got strong again. And I have already one or two applications from sickly passengers against next Presbytery. I have now got a nice airy cabin fitted up in it, so that we avoid exposure to sun or rain. A native lad is the engineer, and he does capitally, and needs almost no looking after now."

Such was the very interesting and gratifying report furnished by our devoted agent in 1864. We were gratified with the progress of his labours at Ikorofiong. We rejoiced to hear that by mechanical skill, intense application, and judicious disposal of his resources, he had erected a comfortable dwelling-house for himself, and a tasteful little church for the worship of God. We were especially grateful that he had been privileged to form an infant congregation, and by undertaking several evangelistic tours in

places hitherto unvisited by the missionary of the cross, had enlarged the field of his usefulness, and sown in a new soil the living seed of the Word of God. Our prayer was that the blessing of God might be more and more abundantly bestowed, and that he might be spared for many years of active usefulness. But God's ways are not as our ways, nor His thoughts as our thoughts. In little more than ten months after the opening of the little church, the skilful builder and earnest missionary was to be translated into those many mansions which the Great Master-Builder has gone to prepare for all those who love Him. Our much loved Zerub Baillie, at the early age of thirty-four, was called to join that illustrious company of brave, consecrated, apostolic men, whose disinterested devotion and noble self-sacrifice have rendered the name of Missionary the most honourable among the sons of men.

The last letter which we received from him in March 1865, related the results of a missionary tour which he had just completed in the little steamer the "Dove." How finely do his piety and his love for the Africans shine out in this extract:—

"In the evening we anchored close to one of the Ibibio villages. Having addressed the people there, we went on board for the night. After tea our little sable crew of two boys were called in to worship. I read with them the 23d Psalm, and never did I feel more comfort than on that occasion. I was, I may say, alone on that African river; but I truly felt that the Lord was my Shepherd, and that goodness and mercy He had been making to pass

before me. The lights from numerous villages were seen along the banks of the river, and I could not but sincerely pray for the time when the inhabitants of these scattered villages shall be brought to the feet of the Saviour, and when the glad tidings of salvation shall spread from tribe to tribe, until it fills the whole of this benighted land of Africa."

In this letter he spoke in his usual earnest manner of the remarkable openings God had made for him wherever he travelled. He told us that he had established a school at Oku, under an Ibibio lad, whom he had instructed, and that the chief of that village had, unsolicited, erected a church in which he might preach to the people. He also stated that, at the request of the Presbytery, he had agreed to come down to Old Town, to give the mission there the benefit of his medical skill, in the absence of the regular physician, and hinted at the probability of paying us a visit as soon as relieved from these duties. From intimation made to the Committee on the 11th July, we were led to expect his arrival about the middle of that month, and arrangements were made to give him a cordial welcome once more into the midst of us. This, however, we were not privileged to do. On the 15th July he arrived in Liverpool in a very dangerous state of health. Hopes were entertained that the disease under which he laboured would succumb to the eminent skill there obtained, and to the careful and kind treatment of his friends Mrs. Marshall, Mrs. Anderson, and Mrs. Cowan, who lovingly watched by his sickbed to the last, and unceasingly ministered to his com-

fort. These hopes were not realized. He gradually became weaker in body, though his mind continued unclouded, and his soul enjoyed perfect peace. About 3 o'clock A.M., of Friday, August 4th, he "fell asleep in Jesus."

Mr. Baillie's remains were brought to Edinburgh, and interred on the 8th August, in the Grange Cemetery, beside those of his brother, the Rev. John Baillie, who predeceased him little more than a year. His funeral was attended by a large concourse of mourners, many of whom belonged to Broughton Place Church. The event was improved by his brother missionary, the Rev. William Anderson, in an appropriate discourse preached on the following Sabbath in Broughton Place Church, from the text, "Our friend Lazarus sleepeth." At the close of his sermon Mr. Anderson gave a very touching sketch of Mr. Baillie's labours, character, and death, from which we insert the following extracts:—"Mr. Baillie[1] was the first ordained missionary

[1] "The Rev. Zerub Baillie was born at Fountainhall, a small village on the Gala Water, in the close of the year 1830. He received the rudiments of his education in two village schools in the vicinity, and when further advanced he was sent for two years to 'the Edinburgh Institution.' In boyhood he displayed the genius for science and mechanics which distinguished him in after life. . . . He entered the College of Edinburgh in 1846, which he attended five sessions, spending his summers at home; and the Theological Hall in 1850. While at college he took a deep interest in our 'University Students' Missionary Society,' and, it is said, that it was its fortnightly meetings and exercises which awakened in his mind the desire of being a missionary. In 1849 he joined the Church at Stow, under the ministry of the Rev. Andrew Robertson, now in Australia; and, in 1852, he became the teacher of the school in connection with that congregation, where his kindly ways and manners endeared him very much to the children. . . . His pious and excellent parents, yielding to the impulse of

who left this country direct for Old Calabar. All of us who preceded him had been drafted from Jamaica. During the first year of his sojourn in Calabar he acted as my colleague in ministerial work, and also in school work. He was also during that period a member of my household, so that we had much familiar and profitable intercommunion. The sunshine of that twelvemonth still lingers in our recollections. In the middle of 1857 I was compelled to return to this country in search of health, and for a year more he acted as my substitute. . . . When I returned to Old Calabar, in the middle of 1858, I found that the business of the station had been exceedingly well conducted during my absence.

"I was with Mr. Baillie on his first visit to Ikorofiong, which took place on March 3, 1857. We found the people

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natural affection, desired to retain him at home; and, on the 28th August 1854, he wrote to them from Edinburgh a singularly tender, earnest, and solemn letter, in which he stated his reasons for wishing to go as a missionary to Old Calabar, answered objections, and said, 'Now, as you value my peace of mind, my comfort, my well-being in time and eternity, as you value immortal souls, I sincerely hope you will not oppose my going.' They gave him up to the work of the Lord; and, in September 1854, he offered himself to the Committee on Foreign Missions as a missionary for Old Calabar: at the same time intimating that, if accepted, he would like to remain for a time in this country, in order to gain some acquaintance with diseases and the mode of treating them. . . . He was chosen by the congregation of Broughton Place, Edinburgh, to be their missionary in Old Calabar; and, on the 16th of April 1856, he was ordained by the Presbytery in that Church,—the late Rev. Dr. Brown presiding on the occasion, and offering up the ordination prayer. . . ." (Extracted from an admirable and loving sketch of Mr. Baillie's life, labours, illness, and death, from the pen of Dr. Somerville, *Missionary Record*, October 1865.)

very anxious for a missionary, and I believe that from that day Mr. Baillie looked upon that locality as the sphere of his future labours. My return released him from the charge of Duke Town, and shortly after he commenced operations at Ikorofiong. For about a year, if I mistake not, he lodged

FIRST MISSION-HOUSE AT IKOROFIONG.

with one of the native gentlemen at Ikorofiong. The privations and discomforts of such a place of sojourn cannot be appreciated by those who never experienced them. It was a happy day for him when he got into his own humble mud-walled cottage. That edifice was destined to be the

scene of much joy, and also of much sorrow. . . . Having got matters into working order at Ikorofiong, and his health requiring a change, Mr. Baillie came to this country in the end of 1859. When next I saw him, he was accompanied by one who, like himself, promised fair to be a blessing to the mission and the country. On August 6, 1860, we had the pleasure of welcoming Mr. and Mrs. Baillie to the land of their adoption. And here I might tell of two years' bright sunshine in that lowly dwelling—two years during which the voice of joy and gladness was to be heard therein—two years, moreover, during which both husband and wife toiled unremittingly, and successfully too, in the grand work to which they had devoted themselves. They succoured the helpless, relieved the distressed, instructed the ignorant, healed the sick, in so far as medical aid could accomplish this; and, above all, they laboured to save precious souls from endless death."

Mr. Anderson having spoken of Mr. Baillie as being able, amiable, honourable, self-sacrificing, pious, and useful, goes on to say,—"But, further, in the corner of that lovely park in which the mission-house stands, and, beneath yon waving Jamaica bamboo, there are three graves, two of them very little ones. I spoke some time ago of the holy happiness of that cottage. Alas, all its merry voices are silent now! The month of September 1862 brings with it sore bereavements. We stand by these graves. Two of them contain the remains of the wife and child of our beloved brother; and yet, standing there, his countenance is radiant with joy, as he looks up and reflects

that mother and little lamb are safely housed there, and that in a short time he shall rejoin them.

"I said that there were *three* graves there; but I have accounted for only two. That reminds me that on one of the last occasions in which Mrs. Baillie was at Duke Town, she presented an appearance which might have been photographed as the representation of the angel of mercy. She was nursing, on the one hand, her own little rosy-cheeked, white-haired, blue-eyed, Scottish-faced boy, and on the other a poor little black castaway. Now she sleeps sweetly beneath the bamboo, her two little ones, the black and the white, beside her.

"But I must now approach the end.

"The last Sabbath I spent at Duke Town was our communion Sabbath. Our departed friend preached an excellent sermon from Ps. lxxxvii. 3, 'Glorious things are spoken of thee, O city of God.'

"On the Monday evening we had a prayer-meeting, at which he delivered an excellent and lively address. On Tuesday, May 2, he and I bade each other good-bye, expecting again to meet in Edinburgh about the middle of July. Our expectations were not to be realized.

"Mr. Baillie left Africa early in June, in the mail steamer 'Ethiope.' During the first part of the voyage he felt pretty well. After being a fortnight at sea he became very ill. . . .

"He reached Liverpool on 15th July, very sick indeed. Intimation of this was immediately telegraphed to his relative, James Marshall, Esq. The telegram of the following morning indicated a shade of improvement. On that

however, to be all right when I should get to England; but now I have been a week here, and I am getting weaker. It was my expectation to go back to Calabar, and work for the Lord there; but if He wills it otherwise, what am I, that I should think His way wrong? God does not need *me* to do His work. He can carry it on in His own way. I am in my loving Father's hand; I wish Him to do with me as He sees best, either to live and labour here, or to go to Himself. As for myself, if I had only my righteousness to rest on, I could not stand for *one moment;* but I cast myself entirely on Jesus. 'I the chief of sinners am, but Jesus died for me.' I know He has bidden me come to Him, *I do come* to Him. I rest on Him, and on Him alone, and I feel safe in Him; and if I am taken away now, it is but a few years, and you will follow; and if He take *me* to glory. What a monument of mercy!"'

"These precious lines may be looked on as his dying testimony.

"*Monday*, 24*th*, was a trying day for his kind nurses. On that day, he with great composure made a division of a number of little presents which he had brought home with him for various friends,—now, alas! to be mementoes of him when he should be away.

"*Thursday*, 27*th*. His brother Andrew, who had been anxiously looked for and prayed for, arrived to-day. He [illegible] a good deal this day about his bereavements in [illegible] and the abundant consolations which he had [illegible]der them. He told his friends,—what he told [illegible]ce long before,—that after he was left alone,

was rendering valuable aid in the work of the mission, steaming up and down the river when occasion called for her services. In a letter to a friend, Mr. Baillie makes the following pleasing allusion to it:—"I had almost forgot to tell you about the 'Dove.' It is still doing good service to us here, and any little repairs it has needed I have always been able to do myself, except once, when I got one of the mail engineers to give me a hand. It is not what you would call a very swift boat, but it goes at a very considerable speed. It is very steady, has little vibration, and is in great demand by sick folks, who can't do with the jolting of a pulling boat. When down at last Presbytery, I found Mr. Robb ill with fever. After he got round a little I got him off in the 'Dove' up to Ikorofiong here, where he soon got strong again. And I have already one or two applications from sickly passengers against next Presbytery. I have now got a nice airy cabin fitted up in it, so that we avoid exposure to sun or rain. A native lad is the engineer, and he does capitally, and needs almost no looking after now."

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"In the delirium of a former day he had said to his Calabar nurse, in the somewhat playful tones with which she was familiar in Africa, 'I have been working hard—I think I have wrought plenty to-day—don't you think so, mammy?' The reply, in order to soothe him, was, 'Oh yes, I think you have wrought plenty to-day; it is time you were going to rest now.' On hearing this, he turned his face to the wall, and said in the old hearty manner, 'Good night.'

"Yes! the work was accomplished—the rest was near—the last 'good night' was at hand.

"About 3 o'clock A.M. of Friday, August 4, the messenger came. He made an attempt to fold his hands over his breast in the attitude of prayer, but they dropped helplessly down. A few words were heard, but indistinctly. The change is there. One ear is bent down towards the lips to catch the last utterances that shall ever proceed from them on earth. In so far as the listener can apprehend the broken syllables, he is saying, 'I know that my Redeemer liveth! Bless and magnify the Lord, O my soul!'

"The latest sigh is now heaved, the spirit wings its way with the companions sent to conduct it to the abode of the blessed, and all that lies before the weeping friends is the empty decaying tabernacle that for thirty-four years had been the wilderness tent of the greatly beloved *Zerub Baillie.*

"We made intercession for his restoration to us, but the great Intercessor above had also been praying; and His prayer had been in these terms, 'Father, I will that he whom Thou hast given me be with me where I am,' etc., and His prayer prevailed."

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valuable quality which shewed itself, even in his boyhood, and which, becoming more marked as he rose up to manhood, was singularly useful to him after he entered on the mission-field, was his remarkable mechanical and constructive gifts, and fertility of resource in emergencies. When others would have been tempted to stand still in helpless despair before a difficulty, his sanguine nature continued to hope, and his ingenuity was not long in devising some means by which the mountain might be turned into a plain. This constitutional tendency, with the high sense which he entertained of the duties of a missionary, disposed him not only to qualify himself for his work by that regular course of theological training which our Church has provided, alike for her ministers and her missionaries, but also by a course of scientific and medical study. And all these natural gifts and varied educational attainments, when his curriculum of preparatory study was completed, he cheerfully devoted to Christian missions and to you.

"He had not been long settled at Ikorofiong, the farthest outpost of our Calabar Mission, when these characteristic qualities which I have ascribed to him began to tell favourably on his work. I have remarked elsewhere that when a man goes forth as a missionary to the heathen, one of the first things he needs to attempt, is not only to produce in the people faith in God, but faith in man. He is always regarded, in the first instance, with suspicion and distrust, and until these prejudices are overcome, he cannot hope to do much good. Mr. Baillie was not long in conquering this preliminary obstruction. The same man who had been a favourite

was rendering valuable aid in the work of the mission, steaming up and down the river when occasion called for her services. In a letter to a friend, Mr. Baillie makes the following pleasing allusion to it:—"I had almost forgot to tell you about the 'Dove.' It is still doing good service to us here, and any little repairs it has needed I have always been able to do myself, except once, when I got one of the mail engineers to give me a hand. It is not what you would call a very swift boat, but it goes at a very considerable speed. It is very steady, has little vibration, and is in great demand by sick folks, who can't do with the jolting of a pulling boat. When down at last Presbytery, I found Mr. Robb ill with fever. After he got round a little I got him off in the 'Dove' up to Ikorofiong here, where he soon got strong again. And I have already one or two applications from sickly passengers against next Presbytery. I have now got a nice airy cabin fitted up in it, so that we avoid exposure to sun or rain. A native lad is the engineer, and he does capitally, and needs almost no looking after now."

Such was the very interesting and gratifying report furnished by our devoted agent in 1864. We were gratified with the progress of his labours at Ikorofiong. We rejoiced to hear that by mechanical skill, intense application, and judicious disposal of his resources, he had erected a comfortable dwelling-house for himself, and a tasteful little church for the worship of God. We were especially grateful that he had been privileged to form an infant congregation, and by undertaking several evangelistic tours in

places hitherto unvisited by the missionary of the cross, had enlarged the field of his usefulness, and sown in a new soil the living seed of the Word of God. Our prayer was that the blessing of God might be more and more abundantly bestowed, and that he might be spared for many years of active usefulness. But God's ways are not as our ways, nor His thoughts as our thoughts. In little more than ten months after the opening of the little church, the skilful builder and earnest missionary was to be translated into those many mansions which the Great Master-Builder has gone to prepare for all those who love Him. Our much loved Zerub Baillie, at the early age of thirty-four, was called to join that illustrious company of brave, consecrated, apostolic men, whose disinterested devotion and noble self-sacrifice have rendered the name of Missionary the most honourable among the sons of men.

The last letter which we received from him in March 1865, related the results of a missionary tour which he had just completed in the little steamer the "Dove." How finely do his piety and his love for the Africans shine out in this extract:—

"In the evening we anchored close to one of the Ibibio villages. Having addressed the people there, we went on board for the night. After tea our little sable crew of two boys were called in to worship. I read with them the 23d Psalm, and never did I feel more comfort than on that occasion. I was, I may say, alone on that Africa[illegible]ver; but I truly felt that the Lord was my Shepherd, a[illegible] at goodness and mercy He had been making to p[illegible]

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in on the morrow after our arrival, for there were many things to arrange."

Dr. Robb, immediately on his arrival, set himself to his labours with the earnestness and purpose of a man who has a great work before him. The Ikorofiong people, for nine months in the year, live in huts along the banks of the river, and when it swells by the rains, they remove into the villages. There was therefore great difficulty in reaching them, owing to their distance from the mission-house, and their apathy and indifference prevented them coming to the services at the station. The Ibibio villages were, however, open to the labours of the missionary; but one great difficulty connected with mission work in the Ibibio country arises from the scattered state of the population. Dr. Robb suggests the importance of locating native teachers in as many centres as possible, and says:—"A teacher residing in one of these villages would have all the people, both old and young, living around him during the whole year, and from year to year." Impressed with the importance of training the young people, he soon gathered around him a number of boys, chiefly drawn from the Ibibio villages, and commenced the work of their daily instruction.

In one of his letters, Dr. Robb gives an account of the first baptism, and the first observance of the Lord's Supper, after his return to Africa. Writing on the 18th April 1869, he says,—"After several conversations with Mary Thomson, I baptized her to-day. She says that she is glad that she was brought here to hear the Word of God. I like her spirit, and trust that Christ has apprehended her indeed.

Mary was born in far Ibibio, near Ibiono, and was caught and sold about six years since by some people of the same district. Mr. Thomson, whose name she takes, redeemed her, and she became an inmate of the mission-house, first at Ikunetu, and then at Ikorofiong, with Mr. and Mrs. Timson. She then returned to Ikunetu, and was married to a young man, a native of that village, who was baptized here by Mr. Baillie, to whom he worked as a bricklayer. After the baptism, we observed the Lord's Supper. Four members of the church from Ikunetu. Three baptized here by Mr. Timson, and with the native teacher and his wife, there was a company of ten professing negroes, along with Mr. Lawson and myself."

Towards the close of 1869, a box was sent by the ladies of the congregation, containing various articles of clothing and ornaments, the estimated value of which was about £100. These were of great use to Dr. Robb, as a means of opening a door of communication with those who might otherwise have been inaccessible.

In his report for 1870, Dr. Robb alluded to the death of two zealous and devoted agents—Rev. Mr. Timson and Mr. Lewis. As already stated, the former of these superintended the station at Ikorofiong for a considerable time after Mr. Baillie's death, and the latter was an esteemed member of Broughton Place Church during the period of his preparatory studies in Edinburgh.

He then proceeds to give an interesting account of his ordinary Sabbath work:—"Those present at our meeting are divided into the *readers*, whom Mr. Lawson takes for a

Bible lesson, and *non-readers*, who are taught Catechism, or passages of Scripture, by one of the native teachers. I do what I can in broken English with a few Krumen, or go into some of the yards of the village, or look on. After three-quarters of an hour, or an hour, a passage in the life of our Lord is made the subject of an address in Efik. Indeed, all our services are in the native tongue. This, with praise and prayer, concludes the forenoon service.

"We then go to Ekpenyong's village; on reaching which the bell is rung. Fifty, sixty, and sometimes even eighty—some of them grown-up people, but chiefly children—meet there. The second teacher, a native of the village, who always accompanies me, teaches them the Catechism, and says what he can in explanation, and then I follow with what I have to say, and prayer closes the service.

"Mr. Lawson takes two villages on the same route, and the first native teacher takes two villages on a third route. When we reach home, and after dinner, we return to the village chapel to hold the afternoon service. It is conducted in the same manner as the previous one. At seven P.M. we meet for evening exercise, at which all are asked to tell what they remember, and this concludes the day's work.

"Five villages are thus visited on the Sabbaths with considerable regularity. The number who attend the meetings varies much—100 to 150. None of the women come, and only a very few at one village leave working because the day is God's. . . . .

"This year," Dr. Robb proceeds to say, "We have bap-

tized one Ibibio youth, making the second of that people we have received here. The other was a lad whom Mr. Baillie employed in the out-school, who was baptized by Mr. Timson. The one baptized this year received instruction from Mr. Baillie, and lived for some time with Mr. Timson. He joined us when we came up last year, and seems decided and trusty. Having no one else, I sent him last year to do what he could among his people, and to revive the out-school, and he continues to attend to it. His influence is considerable, and he is doing good. He is thoroughly severed from the ways of his people, and I am on the whole pleased with what he does for their good. At that out-school four boys are reading, having learned partly there and partly with Mr. Lawson, as they frequently come about us. The other day I was visiting it, I was surprised to hear them singing the Calabar 'Joyful,' and 'Te Deum,' and other hymns. They had the words at their finger ends. Much instruction is addressed to them, and many good counsels given them by their teacher, who is mild and paternal among them; so that this little school is a real missionary agency. As many as fifty have been present, and it is rarely under forty. The only inducement, besides the influence of the teacher, by which the children are allured, is a piece of dress from the mission box when any of them has attended 150 days."

A considerable portion of Dr. Robb's time is necessarily absorbed in the training of the native teachers. He has also been engaged in translating into the Efik tongue works of an elementary kind for the use of the schools.

The school under the charge of Mr. Lawson was being carried on with much energy. His pupils consist of the young people resident on the mission premises, with a few from the villages. Mr. Lawson, in giving an account of his schools, says,—"The number of boys at present is thirty-five, most of whom are free and home-born from the Ibibio villages; among these are four sons of the late chief man of the principal village. They are being educated and trained with the view of fitting them for the very important work of making known to their ignorant, superstitious, and degraded brethren the glorious Gospel of the blessed God." May it not be confidently hoped that this work among the young, which, in the words of another Calabar missionary, is the work of the mission in its present stage, will result in raising up a band of native teachers who, under the guidance of the European missionary, will carry forward the work of the Lord.

In concluding his last report, Dr. Robb writes:—"You will see that I consider this station of as great importance as any we have. I would not exchange, if I had my choice, for any station down the river. It is the only good base of operations in Ibibio, and also for the tribes farther up the river. And besides, it affords an educational centre for Ibibio, giving us access to a number of the young, from among whom God will, I expect, choose those who are to evangelize the people."

We have thus endeavoured to sketch the history of our Calabar mission, which may indeed be reckoned as one of the advanced posts of danger and difficulty in the missionary

battle-field. Whether the laborious nature of the work, the baneful influence of the climate, or the ignorance, indifference, and superstition of the people be considered, there seem to be few other fields of missionary operations so trying to the faith and zeal of the devoted servants of Christ.

It is now upwards of fifteen years since our pioneer missionary, Mr. Baillie, left our shores for Old Calabar, and nearly twelve years since he commenced his labours at Ikorofiong. How much reason have we to bless God for what he was enabled to accomplish during the brief nine years of his arduous and devoted work! And when in His adorable providence God saw meet to take him to Himself, He was pleased to send us another agent well fitted for carrying on the good work so auspiciously begun. It is true that "it is but the day of small things;" but the precious first-fruits have been gathered—the earnest, let us pray, of an abundant harvest of converted Ethiopian souls. Let the congregation bear this infant church on their hearts at the throne of grace, and entreat the Good Shepherd to "watch over these few sheep of His pasture," "enabling them to walk worthy of that holy name by which they are now called," and by the indwelling of His Holy Spirit, making them "burning and shining lights" in the midst of a benighted and superstitious people. We gratefully hail this "day of small things," as the dawn of a more "glorious day of grace." May the encouraging promise be in this case speedily fulfilled: "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time."

INDIAN MISSION.

OUR Mission in India was entered on in 1863. At the time of the terrible mutiny which took place in that country in 1857, the Christian people in this land were aroused to a sense of their duty and responsibility in regard to that interesting and important part of the British Dominions. They began to feel that India had been too long neglected by Britain, so far as the spiritual good of its teeming millions was concerned. The question arose "What can now be done for India?" The leaders in our *Israel*, moved and guided by the Spirit of Christ, planned the "Indian Mission of the United Presbyterian Church." Our own esteemed pastor led us, as a congregation, to contemplate that terrible tragedy in the light of the question, "Shall there be evil (trouble of any kind) in the city and the Lord hath not done it?" From that time the hearts of many in the congregation were drawn out in love and sympathy to the perishing heathen in India. On the 18th March 1863, a meeting of the Missionary Association was held, when, after a report and statement as to the funds by the Committee, it was unanimously agreed to undertake a Mission in India; and the Directors were requested to adopt measures for the

purpose of raising the additional funds required, and to look out for a suitable agent.

The "Synod's Mission Board" having ordained *three* young missionaries for the foreign field in India, the committee decided to recommend the adoption of one of them as our agent. A meeting of the society was convened for the 6th October, when the Rev. Gavin Martin was unanimously chosen and appointed Missionary of the congregation in India.

Mr. and Mrs. Martin sailed in the "City of Delhi" on the 27th August, and arrived at Bombay on the 14th December. After a brief delay of three weeks in that city, they set out for their destination at Nusseerabad, which they reached about the end of February. On their way thither, Mr. Martin received the intimation of the unanimous call addressed to him by the congregation to be their missionary in India, his cordial acceptance of which he thus communicated in a letter to the secretary:—"Now that the whole of this most solemn and interesting concern (his election) has been happily arranged, let me formally signify through you to the congregation my glad acceptance of their unsought and unanimous appointment. I feel that they have put upon me an honour of which I am utterly unworthy, and that through them I enjoy a privilege which I cannot adequately realize. Let it be the subject of your prayers, as I trust it will engage the minds of many friends in Broughton Place, that I may not be elated by the one, and that I may conscientiously improve the other. I feel assured that the congregation would have me labour with no undue

regard to them, but with singleness of eye to look upon my *Lord* and theirs."

Mr. Martin kindly forwarded a very interesting account of his voyage, which was read at the time to the congregation. We insert here only one short extract:—"We were favoured with pleasant Christian society in our fellow-voyagers who are now our fellow-labourers, and thus, though many loved ones far behind were sorely missed, and the Sabbath gatherings which had afforded much delight could be entered only in thought, we had no unsatisfactory substitutes in the person of like-minded messengers of Christ, and the sweet gatherings for spiritual services which we enjoyed in their society. And above all, we possessed the daily, almost unbroken, presence of *Him* whose presence makes the heart to burn, and inspires the spirit with a holy boldness. For myself, I can say that some of the sweetest hours I have ever spent were in that little cabin, for time after time I was privileged to withdraw from it, saying in effect with the patriarch of old, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.' In danger we were kept in peace, and in delay in patience, and in many ways which it were tedious to enumerate, we were constrained to own that Christ was with us in the ship."

In perusing the letters received from Mr. Martin, no feature impresses us so strongly as his profound conviction of the power of believing intercessory prayer. Nothing seems to exercise so potent an influence on his mind, or afford him so much comfort and stimulus in his work, as the

persuasion that he is the subject of very many of the prayers of the congregation of Broughton Place.

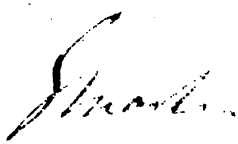
For a considerable time after his arrival on the scene of his labours a large portion of his time was necessarily devoted to the acquisition of the native language. To this he set himself with all the ardour and intelligence of his enlightened mind. But while thus busily intent upon qualifying himself for the special work of the mission, several opportunities of usefulness were opened up to him, of which he most gladly availed himself. Almost from his first entrance on the mission field, he was able to assist his brother, the Rev. William Martin, in the instruction of some of the youths attending the mission-schools, who had acquired some knowledge of English. But, in addition to this, there were presented to him and his brother two unexpected and urgent requests to preach the gospel every Sabbath to a number of their fellow-countrymen,—detachments from two British regiments stationed at Nusseerabad. After due and prayerful consideration, Mr. Martin came to the conclusion, that, as in this sphere he could serve his Master without the least detriment or interruption to his studies, and at the same time with much positive benefit to his own mind and heart, he ought to comply with these invitations and go where the finger of Providence so plainly pointed the way. In reference to this work he says,—"These Sabbath evening services have now been maintained for six or seven weeks, with much enjoyment to the labourer, and it is hoped with valuable results to those at whose desire they have their existence."

In a long and interesting letter, dated September 16, 1864, Mr. Martin, after a few remarks upon the nature of the soil he hoped to cultivate, presented us with an elaborate estimate of the *extent* of the field on which the seed of divine truth is by him and his fellow-labourer to be sown. This portion of his letter throws so much light on the sphere of our devoted agent's labours, that we quote some extracts from it:—"As you are already aware, the estimated population of the native town of Nusseerabad is 15,000. Within this circle the greater portion of mission strength has been, and continues to be expended. . . . . At present we have schools established in *nine* villages, all within a radius of ten miles from Nusseerabad, and, with one exception, containing a population of considerably over 1000 inhabitants. The largest of these contains about 2500, and the aggregate population of the whole is 12,965. Within the same radius are other *fifteen* villages where schools have not yet been planted, in every one of which a teacher might find sufficient field. These have each a population of over 500, and have an aggregate of 13,420 inhabitants. There still remain in this comparatively narrow space more than *thirty* villages, in population from 20 to 300 or 400, and making up a total of 9450. Most of these are so small that a school could not at present be maintained in them with much success. Throwing these items together, we are met by the somewhat startling figures 35,835, as a pretty close approximation to the village population within a trifling distance from Nusseerabad. . . . By extending the circle other two miles to the east and south, several other villages of importance

doors, the unfortunate creatures, who may be present on some given night, will be Christianized wholesale! Poor benighted ones! How little they know of that change of heart, nothing short of second birth, without which it is a mockery to wear the Christian name. May they speedily know by sweet experience that to be a Christian indeed is not the dread calamity of which they dream, but the sinner's sweetest privilege." In time, however, there were nearly thirty in regular attendance.

While engaged in superintending the erection of the "City School-room," Mr. Martin judiciously took advantage of the opportunity to communicate religious instruction to the workmen on *three* evenings a week. "The numbers," he says, "have, till now, continued cheering, and the truth has been simply and affectionately presented, time after time, in circumstances far more favourable than in a miscellaneous assembly on the street. There we sit quietly down together on familiar terms, question and reply without reserve, entirely free from the distracting causes which so much detract from the pleasure and efficiency of out-door preaching here.

"In this evening meeting are combined advantages which, in my opinion, compensate largely for the smallness of the number reached. In great measure, for instance, we secure the attendance of the same individuals night after night, and the continued presence of the hearers from first to last of the address. In consequence of this, the missionary is enabled to proceed with something like a systematic presentation of the truth, which in a public place is quite im-



SCOTT & FERGUSON, LITHO:

practicable. And there is a further advantage of the highest kind secured. The meeting can be made in part a *devotional* meeting which, as has been hinted, cannot always be secured.

"There is an average attendance of ten or so. It must not, however, be supposed that these are all in earnest to gain a knowledge of the truth. . . . Indeed, it will be matter of no surprise to those who know a little of the native mind if, with the cessation of mission service, many of them cease to hear. Meanwhile, let us rejoice that Christ is preached, and preached in circumstances so favourable; and let it be the believing prayer of all that a happier sequel may attend the undertaking than that supposed; that not a few of these lowly artizans may yet thankfully acknowledge that God has graciously been leading them during these months of service to a knowledge of Him who became a Servant, that He might also be a Saviour."

In the following year, 1867, Mr. Martin's report of his labours, while deeply interesting, was rather a detail of disappointments than of progress and substantial results; yet amidst the discouraging circumstances by which he was surrounded, his spirit was cheered by some tokens that his "labour was not in vain in the Lord." Foremost among the trials with which the mission had been visited was the total destruction, in August 1866, of the newly erected school and meeting-house, by an unprecedented fall of rain. Without loss of time, and notwithstanding the numerous obstacles that interposed, the fallen edifice was rebuilt, and opened at the end of March. The regular educational

machinery was again in full operation, and the schools were well attended. Referring to the calamity which befell the school-house, Mr. Martin says—"It was the occasion for unrestrained mirth and triumphing among the enemies of the truth. Natural causes were thrust out of sight, and the ruin attributed to the operation of some hostile god or spirit who was supposed to have lived upon or near the premises. It was said that public rejoicings were made and thanks returned in one or more of the principal temples, and everywhere the assertion was fearlessly made that now the mission had received a fatal blow, and no further attempt would be made to rebuild the ruins. All this was hard to bear, but we committed our case to Him who judgeth righteously, and endeavoured to enlist even the fallen building to speak for God, by submitting with resignation, and girding up our loins for more zealous effort. As soon as possible a building of a more substantial kind was begun in the same place, the defects of the original foundation having been carefully corrected."

The evening-school formerly referred to, Mr. Martin says, "is now an acknowledged institution." The fears of the young men (for whose good it was specially meant), lest some secret device should Christianize them in a mass, gradually subsided, and before many months had passed they were prepared, without complaint, to listen to religious teaching as often and as long as the missionary could find time and strength to devote to their instruction. Not so cheering was his account of his efforts to institute a girls' school in connection with the mission. The attempt was

made, but the suspicion entertained of missionary schemes in general, the superstitious calumnies brought against the missionary, and the specific objection that female education was directly opposed to all traditionary notions, and productive of no direct pecuniary gain, had the effect of almost breaking up the school. "Everything," says Mr. Martin, "which could be thought of as fitted to awaken interest or revive assurance was employed, but from that date labour was without encouragement. I sincerely trust we shall not be denied the earnest prayers of the congregation that the Master would speedily invite us in His Providence to resume this very essential part of missionary duty."

The important week-night meeting for the workmen engaged upon the school had been dissolved, the poor men having formally requested to be excused from attending. "I had spent many happy evenings," Mr. Martin says, "in unfolding the love of God to these poor unlettered men, and grieved exceedingly to see this door of usefulness closed against me. Notwithstanding what has happened, I am glad to say that we have still a welcome in the district to which these humble artizans belong, and I cherish the hope that the day is not far distant when the hearts of many of them shall be won to Him whose chosen task it was to bring glad tidings to the poor."

Bazaar preaching, so important from the fact that multitudes can thus be reached with the greatest facility, soon began to form a most important item in our missionary's labours. It was just in scenes like those to be met with in the bazaars, that the indifference and superstitions of the

people would most betray themselves. As to this division of the work, Mr. Martin says,—"So far as attendance is concerned, this is always cheering, and in this sense we have a wide door, but with it we have many enemies. We have constant demonstration of the utter opposition of the natural heart to the law of God, for it seems to be not more the exposure of error than the simple statement of truth, which awakens in our hearers opposition. Would that we saw it striking deeper, as the sharp two-edged sword. One hour with us in the main bazaar of Nusseerabad would more impress you with the absolute necessity of the Holy Spirit's presence than all the studied representations I could make. The direct antipathy of some, the haughty sneer of others, and the cold indifference of almost all, would claim your prayers as neither tongue nor pen can do."

The concluding portion of Mr. Martin's report was occupied with individual cases of conversion and of backsliding. In reference to the latter, he says,—"When it is remembered how eagerly the eyes of enemies are watching for the inconsistencies of our native Christians, no prayer can be more appropriate in our behalf than that we may be saved from subordinating the purity of the Church, to the augmenting of its members."

In 1868, Mr. Martin's report was of a more encouraging nature. Although, as he says, "it is still the day of small things" with them, he tells of difficulties gradually overcome. Of the members of the native church, though few in number, he speaks in terms of approbation, and states that "their walk as Christians has been in a cheering manner becoming the

gospel they profess." In reference to a service, primarily for native Christians, and which had been maintained for about twelve months, he writes,—"Many who are ready to join a crowd assembled in the open air, where they may retire at pleasure, after their curiosity is satisfied, cannot be induced to appear at a more formal service. The reproach, too, of being found among those professedly gathered in the name of Jesus, is more than most are willing as yet to face. A beginning, however, has been made, and at our public Sabbath service we have, including our servants and a few of the older schoolboys, an attendance of from thirty-five to forty. From the large proportion of heathen as compared with Christian hearers, it has not been found desirable to give attention chiefly to the latter. With a view, therefore, of meeting more fully their necessities, an additional meeting for Christian instruction has been begun on Sabbath afternoon, in the mission bungalow."

The Sabbath evening service for Presbyterian soldiers continued to be regularly maintained. In regard to it Mr. Martin writes,—"This work, though not directly missionary in the usual sense, has a very important bearing on our operations among the heathen. One of the greatest hindrances is the ungodliness of most of our fellow-countrymen; and one of the most impressive proofs of the real power of Christianity we can adduce, is the consistent life of a few pious soldiers in the midst of the general ungodliness. . . . . In one small congregation of from thirty to forty, *six* have joined the church since coming here, all, with one or two exceptions, for the first time. The Presbyterian soldiers have

shewn considerable interest in our missionary efforts, and to some extent contribute to support them."

We have previously referred to the unsuccessful attempt made by our agent to establish a school for girls in connection with the mission, and his earnest desire that God in His providence would speedily invite them to resume this very essential part of missionary work. It is gratifying to find that in little more than twelve months, God was pleased to fulfil this desire. In referring to this, Mr. Martin in his annual report says :—"Our endeavours to commend female education among the higher classes have hitherto been almost unavailing. Towards the close of the year, a girl of the Coolie caste began to attend the mission-house for medical treatment. She was generally accompanied by some of her acquaintances, who by frequently coming in contact with Mrs. Martin, gradually acquired familiarity and confidence. When at length an offer of needlework was made to them, they readily accepted it. They were encouraged to bring their companions with them to the bungalow, and this soon resulted in a considerable number being formed into a sewing class, with the full approval of their parents. About forty names are now on the roll, with a daily attendance of from twenty-five to thirty. In this way, the frequent visits of the missionaries in that quarter of the bazaar, and the influence of the second class for boys, are beginning to produce results of a cheering kind among the female part of the population. Hitherto the school has been conducted by Mrs. Martin almost unaided; but the services of one or two of the native Christians are now to be turned to account in this department."

In his report for 1869, Mr. Martin begins with a reference to the terrible famine which ravaged a considerable portion of India in 1868-69, and which was most severely felt in that part of Rajpootana where the missions of the United Presbyterian Church are located. The greater part of the people of this part of India support themselves by agriculture. There are generally *two* crops raised in the year, one during the rainy season, which usually lasts from the middle of June till the end of September; and the other during the cold season, which lasts from the end of October till March. The crop grown during the rainy season supplies the grass, which serves as pasturage to the flocks; the principal products of the cold season are wheat, barley, &c.

As early as August 1868, it became apparent, from the failure of rain, that nearly the whole of Rajpootana was about to be afflicted with famine. By the beginning of October large numbers of the cattle were dying of hunger, and the owners, from Marwar and the neighbouring states, were migrating in immense numbers to Malwa. This was a district about 200 miles to the south, where the scarcity was reported to be less severe. The missionaries came in contact with this ever-increasing stream of people as they passed through the British territory, and when the tide turned, and famishing hundreds, who had failed to make their way as far as Malwa, or to find employment there, began to pour back upon the missionaries, the distress became fearful.

The communications from the various missionaries, as given in the "Missionary Record," were truly appalling, and drew forth in a remarkable degree the Christian sym-

pathy and liberality of the Church at home—the sum of £8923, inclusive of the Orphan Fund, having been raised by the children and adult members of the United Presbyterian Church. In order to give some idea of the extent of the famine, and the distress, disease, and death caused by this painful providential dispensation, we insert a few extracts. On October 10th, the Rev. John Robson writes —"The extensive state of Marwar has had almost no rain. You may imagine its condition if you could fancy Scotland, at the end of July, without a blade of grass on the hillsides, or a sprout of corn in the fields." "There has been no mortality yet, so far as I am aware; but we look forward with apprehension to the bitter cold and frosty nights of January, which will, I fear, prove fatal to many whose bodies have been weakened with want, and who have parted with the last garment they can spare to procure food.'

The Rev. Mr. Robb, referring to an itineracy begun in November, and continued for three months, says,—"But what affected us most was, not to see the trees stript of their foliage, but to see them literally from root to branch stript of their bark. When we first heard that the people were eating bread of which the greater part was made of the bark of trees, we confess that we did not believe it; but when we saw, all along our route, trees standing white and peeled; when we saw the people in numberless instances carrying quantities of the bark to their homes, our unbelief was effectually dispelled, and we had convincing proof, if there had been no other, that the distress was deep and wide."

At the time when the missionaries first appealed to the Church for help, viz. October 1868, multitudes of people from Marwar were daily passing through Nusseerabad on their way to Malwa. Many were brought up to the mission bungalow in a sinking and sometimes a dying state, and these the missionaries, as Christian men, could not ruthlessly turn away. Vast numbers more, having failed in their attempts to get to the fruitful districts, were daily returning in a condition of starvation, imploring not alms, but "work"—anything to stand between them and death. Mr. William Martin, writing on 14th December, says:—"The crowds of our starving fellow-creatures, pleading for work, who kept dogging our steps wherever we went, from early morning till the shades of evening brought us a short respite, was enough to melt the hardest heart. Fathers, with motherless children; mothers and children, deserted of husbands and fathers—all assailed us with the one cry—work! work! Nothing was said about wages, only something to save their life. Even mothers, with infants only a few days old, laid them at our feet, and tearfully bending over them, with their faces to the ground, pleaded for work. In such circumstances what were we to do? Could we be content to dole out to such people as much food as would mitigate the cravings of hunger for the passing hour, without doing anything to remove the burden of anxiety for the morrow? We knew that the large warm-hearted supporters of the mission could not so act; and, as your representatives, we felt the necessity of devising some other means to assist more effectively in mitigating the heart-rending distress which was

every day forcing itself upon our notice. After much anxious and prayerful consideration, we were satisfied that the only effective means was to give employment to the most destitute ones, who could never hope in the present state of the country to get out of the famine districts, and assist in hurrying on those who as yet are not so hardly pressed."

Our missionary, Mr. Gavin Martin, writes from Nusseerabad about the same time:—"My brother and myself have taken responsibilities connected with the supplying at this station of necessary labour to those who are able to work, and free provision to those who cannot, from which, in ordinary circumstances, we would have shrunk. At present we have over 350 persons employed in a variety of works. Large numbers of them are old worn-out people, who in any circumstances would not be employed by the native contractors on Government works. Others to the number of thirty and forty, are mothers with infant children, many of whom have to carry their children throughout the day, or lay them unattended in the shade of some adjoining tree; and many are children too little to be of service in the work, but who trudge for nearly the whole day long with burdens on their heads, for the trifling reward of little over one penny."

Such was the state of matters at the close of 1868. The missionaries at that time looked forward to the next rainy season as the period which would bring relief. But the people had yet *nine* months to struggle through ere they could hope to gather the next crop—a terrible nine months

of increasing misery. To the dismay of all, the new harvest, on which their hopes were built, also disappointed them. "The July rains failed, August came, and still the skies withheld their showers, and millions of eyes looked up to the clouds in vain. The dry and thirsty land promised but a small return, utterly inadequate to meet the demands of the famishing multitudes." Near the beginning of September, hope was revived by a steady fall of rain for twelve days. The crops sprang up abundantly, but, alas! only to be destroyed by a new and unlooked for plague—that of locusts, so that even in "the lowest depths" there seemed to be a "lower deep." The locusts came up in unprecedented numbers, and left the smiling fields a blackened waste. By this time, too, the scourge of cholera, fever, and other diseases, arising from the want of food and water, had begun to sweep great multitudes away. Mr. William Martin writes, 23d October 1869:—"I am satisfied that at least one-sixth part of the whole population of the district in which I labour has been cut off during the last three months." And Mr. Robson says, November 13:—"I learned lately from the best authority on the subject, that the neighbouring state of Marwar, with a population about one-half that of Scotland, had lost at least 500,000 inhabitants—one-third of the whole; and of these, certainly not less than 300,000 had perished of starvation or disease, while there was merely a chance that the remainder might be surviving in other states." A few months later, Mr. William Martin writes:—"In the afternoon I fed upwards of seventy people in the schoolroom, several of whom, after being seated and fed, were too weak to rise

alone. Numbers of such people, on hearing of my arrival, gathered in from neighbouring villages, and slept at night around my tent. I have seen as many as two or three deaths during the night, and frequently have I found in the morning the food in their mouths which I had supplied to them in the evening."

"Since the beginning of the famine," says Mr. Martin, "a large number of orphan children, and children deserted by parents, have from time to time been thrown upon our hands. Up to November 1869, no fewer than 122 have been received, including children of all ages, from thirteen or fourteen years, to infants of a few months. Some of these have been required to be received by us at all stages of emaciation and disease. The result has been, that in spite of all we can do in the way of feeding, clothing, and nursing the weakly, a large number of them have been carried off. The mortality began in September, and of the children who came crowding in during that month, a distressingly large proportion came only to die. During September and October, no fewer than twenty-nine were removed, and these, almost without exception, by a form of disease induced by eating unwholesome grasses, etc., in the absence of nutritious food."

All through these sad times, the various missionaries had been administering relief as they were able. The noble *fund* contributed by the children and congregations of our Church gave them the means of doing this to an extent for which the poor people were very grateful, and which the Indian Government has thankfully acknowledged.

One of the means adopted for the relief of the suffering people was to provide public works, such as the making of roads or reservoirs, on which they might find employment so as be able to buy food. Some of them were undertaken by the Government, and others by the missionaries. Mr. Martin and his brother presided over the famine works at Ashapura, a place about four miles from the mission bungalow. Here upwards of 2000 people were employed in constructing a talão or reservoir, a work which will prove a lasting benefit to the district. While thus engaged in ministering to the temporal wants of these famishing thousands, our missionaries embraced every opportunity of "breaking amongst them the bread of life." Among the famine-workers was a large number of children, and though the religious instruction of the adults was by no means neglected, yet it was among the children, as yet unconfirmed in evil habits or idolatrous practices, that they found their most hopeful sphere of work. "The anxiety," says Mr. Martin, "of many of these young people from among all castes to be taught, and that in their leisure hours, when hundreds of the adults were sleeping or chatting around them, was most encouraging to me at the time, and promises well for the progress of education among them for the future."

A juvenile class, attended by from fifty to a hundred children of both sexes, was held for an hour daily during the time of mid-day rest. The secular branches were taught generally by the supervisor of the work, a former village teacher; "after which," says Mr. Martin, "I conducted their

religious lessons: and as I sought to impress, from day to day, some Christian truth upon the minds of these young ones, either by the medium of a verse of Scripture, or some Christian hymn, I was often cheered by considerable numbers of the adults gathering quietly round to listen. During June I had also a class for inquirers during the mid-day rest."

At the Government works, the people were compelled to labour every day of the week, including Sabbath; but at the mission works, on the contrary, the sacred day was regularly observed, and with the best results. The missionaries bear witness that they obtained more work from those multitudes by six days' labour and one day's rest than they could have secured by the neglect of the Fourth Commandment. It will be seen from the following notes, communicated by Mr. Martin, how many and how rich have been the opportunities afforded by this work for preaching and instruction —instruction which has probably been since carried by the dispersed famine-workers into scores of different villages.

"On Sabbath, with the exception of an hour or two given to the treatment of the sick, we gave our time and strength wholly to preaching the Gospel and instructing the young. The morning was devoted to family worship with the orphan children, and dispensing medicine, while a considerable portion of the forenoon was occupied by the instruction of the juvenile portion of the famine-labourers. At the appointed time, the gong was sounded, and the children assembled in order before the orphanage huts; the boys on the left and the girls on the right. The boys were divided

into four or five classes, according as we had orphan boys capable of acting as monitors: the girls were similarly divided. Eight or ten classes, containing in all from 300 to 400 children, are thus distributed over the plain in front of the huts, and for half an hour are engaged under their respective monitors, in committing to memory Christian hymns and passages of Scripture, while the missionary goes about from class to class to direct and manage. At length all are brought together, and he explains the hymn and passage of Scripture they have been engaged in committing to memory; they then sing a hymn, after which he engages in prayer, and they are marched off to the grain stores.

"Next comes the Bible class, which is composed of the oldest and most intelligent of the orphan children, consisting of about twenty. A similar class is held in the afternoon for the more advanced children among the famine-workers.

"In the evening, about an hour before sunset, the great meeting of the day is held. About five o'clock the gong is sounded, and the adult famine-labourers, to the number of from 800 to 1500, assemble in front of the missionary's hut. The men take their places on the left, and the women on the right of the speaker, the whole forming a semicircle. This large meeting is then earnestly addressed on some important Gospel theme by one of the missionaries, after which prayer is offered for a blessing on the service."

At length the Great Giver, "who comforteth them that are cast down," "turned the shadow of death into the

morning," by sending an abundance of rain, and making His servants to sing, "The Lord hath been mindful of us, and He will bless us." In announcing this joyful fact, Mr. Gavin Martin, on the 30th August 1870 writes :—"We have now to announce the fall of abundant rain in Rajpootana. The first showers found upwards of 2000 famine-workers at Ashapura ; and when the precious drops came pouring down, the people literally leaped for joy."

As the subsiding ocean after a destructive storm leaves the shore strewn with wrecks, so this mighty famine wave on receding, left hundreds of famishing orphans behind. Of these orphans, upwards of 100 are under the care of the Messrs. Martin, and are receiving from them the inestimable benefits of industrial and religious training. Already the fruits of such a training appear in the fact that *eight* of these orphans have been admitted into the fellowship of the little church at Nusseerabad, while forty attend a class for inquirers which meets several times a week, and Mr. Martin states that the progress of many of the orphans has been most satisfactory, and gives encouragement to look for not a few valuable helpers in the work of Christian education and evangelization from among their numbers. The number of communicants at the station is at present thirteen, including the orphans already mentioned, and among those who may be considered hopeful inquirers are two young Hindoos.

The influence for good which the mission is exerting in its educational labours, will be seen in the following extract from Mr. Martin's annual letter for 1871. He states that—"In

the city the way has lately been opened for our educational work attaining to greater influence. The 'grant in aid' school, which originated in the hostility of many of the people to Bible teaching in the mission school, and has existed for four or five years, has been given up. Those who had petitioned for the setting up of this school have so far abated in zeal, that the Government will no longer supplement the pittance they raise for school support. The result has been a considerable increase of attendance at the mission school. The numbers are reported as having reached 170. In the village schools there will be about 180 more, so that, including the orphans, there will be at the station about 450 under constant religious training."

Mrs. Martin, whose aid in connection with the orphanage was invaluable, was compelled by ill-health to return to Scotland in the early part of 1870. And Mr. Martin, with the view of recruiting his own strength for fresh labours in his Master's work, visited his native land in the summer of 1871, and was present with us at the meeting held in celebration of the Fiftieth Anniversary of the opening of Broughton Place Church.[1]

Our Indian mission is of comparatively recent origin, and the difficulties and trials of our missionaries are, as in every fresh mission, numerous. The first-fruits have been brought in—the precursors, let us hope and pray, of an abundant har-

[1] Mr. Martin was also present at the annual meeting of the Missionary Association in October 1871. At this and at other times he gave us interesting intelligence in regard to the progress of the work in Rajpootana. Mr. and Mrs. Martin left this country for the scene of their labours, with renewed health and vigour, in the month of November.

vest. Let us accompany our devoted agent with our sympathy and prayers in his various labours in schools and classes, in the bazaar and the villages, in private instruction, and public preaching to the poor Hindoo and the Presbyterian soldier; and let us bless God that He has given us such a representative, through whom we may speak the words of eternal life to the perishing myriads of India.

CANONGATE MISSION.

THE Home Mission Agency commenced simultaneously with that of the mission to Jamaica in 1835. The congregation was convinced not only of their duty to send the gospel to the heathen, but also to those of our fellow-citizens who are no less degraded, though tenfold more inexcusable than the less favoured heathen abroad, living within the sound of the gospel of grace, and yet voluntarily despising the great salvation.

That part of the north-side of the Canongate extending from Leith Wynd to New Street, including the Low Calton, was selected as the field of our Home Mission operations, and in the beginning of April 1835, Mr. David Forrest, student of divinity, was appointed as our first missionary, to visit from house to house, distribute tracts, enter into familiar religious conversation with the aged, the ignorant, and the careless, and endeavour to induce those to attend on public ordinances, who either partially or altogether neglected them. Mr. Forrest laboured with much zeal and assiduity, and not without tokens of the Divine blessing, till the spring of 1837, when, owing to the state of his health, he was obliged to resign.

To aid in the work, a society was formed in the congre-

gation, designated "The Christian Instruction Society." Its object was to combine the voluntary efforts of the members with those of the missionary. The agents of this Society, about thirty in number, commenced their labours in February 1836, visiting the families in the mission district, distributing religious tracts, and endeavouring by every means in their power to stir up a spirit of inquiry in reference to divine things. Two Sabbath schools, taught by the agents, were opened in the district: also an evening school during the week for teaching English reading, which was attended by about sixty boys and girls, many of whom might otherwise have had no opportunity of acquiring this important branch of education.

Mr. George Clarkson, afterwards the able superintendent of the Edinburgh City Mission, was our second missionary. He laboured diligently and successfully in the district for nearly three years, when, having received an invitation to occupy a more important sphere of labour as the pastor of a church in England, he resigned his office in the end of 1839.

On Mr. Clarkson's departure, two agents were appointed, Mr. James Lawrie, long a highly esteemed member and office-bearer in the congregation; and Mr. Peter Fearns, for many years a successful teacher in the Leith Seamen's Academy. Mr. Lawrie was located in the district formerly occupied by Mr. Clarkson. Mr. Fearns was appointed to a new district, on the north side of the High Street, extending from the North Bridge to Leith Wynd, and Physic Gardens. From a census taken by the missionaries, the

number of families resident in the Lower district was about 700, and in the Upper district 520. The devotion and zeal with which our two excellent missionaries laboured, were soon rewarded with manifest tokens of the divine blessing. Some who had once refused to receive them, now longed for their periodical return. The prayer meetings were often seasons of revival, and it could on good grounds be said, "this man and that man was born there."

In 1843 we were called to mourn the death of Mr. Fearns. Though he had ceased to be connected with us a few weeks before his death, with the intention of labouring as the agent of another congregation of which he was an elder, he never actually entered on his new sphere,—the voice which seemed inviting him to new labours was a voice summoning him to his reward.

The unwearying labours of Mr. Fearns in his district,—labours not given with the stinted measure of the hireling, but pursued from morning till evening up to his strength, "yea, and beyond his strength;" his readiness to obey the frequent summonses to the sick-chamber and the deathbed, at whatever personal inconvenience; the kindly and minute interest manifested by him in the affairs of the people among whom he ministered, rendered him a universal favourite with the inhabitants of the district, and compelled the reluctant praise even of the ungodly. Even his pecuniary charities, though concealed as much as possible, were known to have been considerable. He was one of those who

"Do good by stealth, and blush to find it fame."

In this way the blessing of many ready to perish came upon him.

The place of Mr. Fearns was supplied by the appointment of Mr. John Orr. Mr. Lawrie and he pursued their course of unostentatious usefulness,—now at the prayer or district meeting—now at the sick-bed—now going from house to house, warning every man, and teaching every man in all wisdom—and now in the streets and lanes striving to induce the careless and the wandering to come under the glad sound of the gospel, and by every power of Christian constraint "compelling them to come in."

But what are two labourers, however zealous and unwearied, among so many thousands? Can these supply the spiritual necessities of a district in which the mass of the adult population have renounced even the form of godliness, and the young are beheld growing up in multitudes, many of them ignorant of the elements even of secular knowledge? Questions like these forced themselves upon the mind of the committee, and led them to organize other agencies in the district. Two of these new arrangements were the district Day and Sabbath School, and the Preaching Station.

Before introducing these new agencies, the Committee proceeded to take the moral and religious statistics of the district. The effect was to reveal a state of things for which, with all their unfavourable impressions, they were scarcely prepared. It was found that in that one section of the Old Town alone, which is the chosen field of our Christian activity, several hundreds of children were growing up

in ignorance even of the alphabet, while thousands of the adult population had not entered a place of worship for years. One thing, therefore, which the committee set themselves to do, was the opening of a school in the district for the common branches of education, and associating with this a Sabbath school on an extensive scale. This was "to begin at the beginning." A large and commodious hall was accordingly rented in Society Close, High Street—an experienced teacher, Mr. Alexander Anderson, now minister of the Free Church, Helensburgh, engaged, and the school opened in the month of June 1845. The attendance during the first four months was 180. Besides devoting a considerable portion of every day to religious instruction, Mr. Anderson acted as superintendent of the Sabbath school, the duties of which he discharged with much zeal and acceptance.

The same hall in Society Close was opened as a preaching station on the 15th June, by our present pastor, who preached from Acts ii. 37-41. During the first four months the average attendance on Sabbath evenings was seventy-eight.

In the following year the school was removed from Society Close, to a larger and more commodious hall in Old High School Close, Canongate—our present mission school. On account of the increased number of pupils, which was now 240, it was found necessary to have two assistant teachers to divide the labours with Mr. Anderson, one of whom was charged with training the female scholars to "habits of cleanliness, and teaching them the use of the needle." This

class was highly appreciated, and was attended by about sixty girls.

After the institution of the day-school and preaching station, the whole of the district occupied by the missionaries was divided into sections, each of these containing about twenty-five families, to be committed to the care of one or two of the agents of the Christian Instruction Society. An additional number of members having offered their services, the most of the sections were occupied, and the agents besides attending to their usual work, exerted themselves to train the people to the habit of attendance at the preaching station, and their children, at the day and Sabbath schools. Their influence was very soon felt; the average attendance at the evening service rose to above 200, and the number of children on the roll attending the day-school soon exceeded 300.

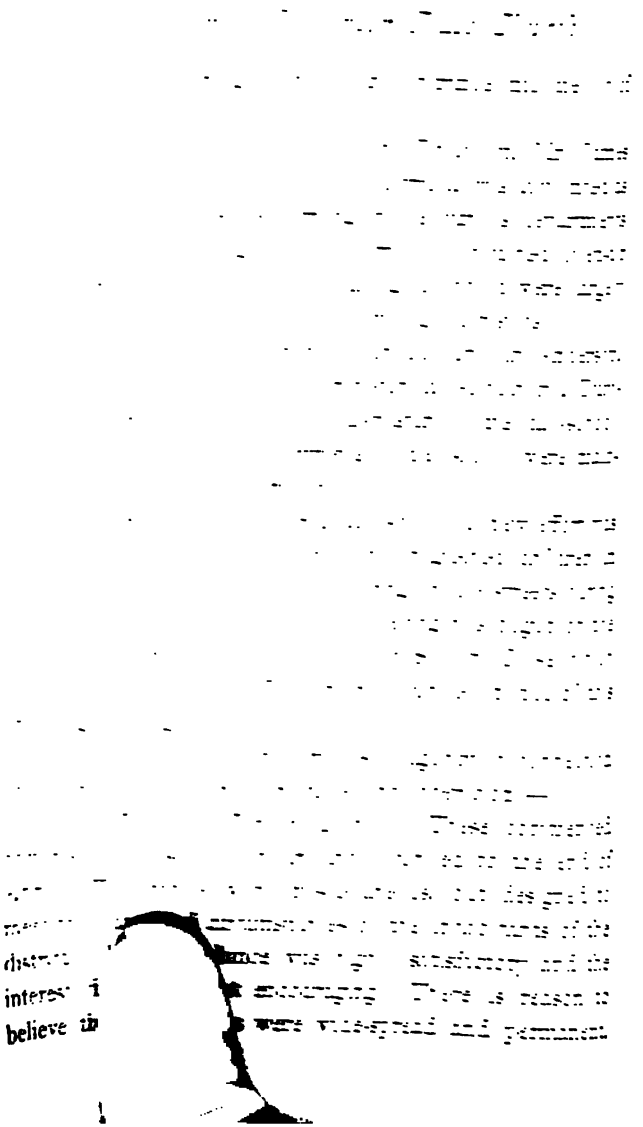
In 1847, besides the Sabbath school in connection with the day-school, which was attended by 160 scholars, and taught by 20 teachers, there were other three[1] schools in various parts of the districts, attended by about 130 children, and taught by 17 teachers. It is gratifying also to note that three senior classes, so essential to the carrying out of the Sabbath school system, had been introduced, keeping hold of the scholars at that period of their life when they

[1] A fourth school was opened in 1846 for the neglected children in Jamaica Street, attended by upwards of 100 children, and taught by 14 teachers. A class for young men was also held at a separate hour. This school was removed to Bakers' Place Hall in 1851, and, in the year following, was handed over to the mission in connection with Free St. Andrew's congregation.

have the greatest need of proper counsel and affectionate warning, and when they are peculiarly liable to be led astray by the sneers of sceptical shopmates or by the entanglements of thoughtless companions.

After nearly eight and a-half years' active service in the work of the mission, our senior missionary, Mr. Lawrie, was called to rest from his labours. He died at Jedburgh on the 5th August 1848. The loss which our Canongate mission sustained in his removal was felt to be very great, and was the cause of much regret amongst those to whom he had been as a spiritual father. His memory was long cherished in the district. He was a friend to the friendless, a comforter to the mourner, a counsellor in difficulty, and a safe spiritual guide. His urbanity as a citizen, his piety as a Christian, and his devotedness as a missionary, won for him the respect and esteem of all who knew him.

Mr. James Finlayson, student of divinity, was appointed in November 1848 in the room of Mr. Lawrie. He had been for several years a member of the congregation, and was a zealous Sabbath-school teacher, and a most useful visiting agent, in our mission district. He entered upon his labours with great earnestness and zeal, and soon gave evidence that his heart was in his work. He had visited the whole of his district for the first time, and had commenced to revisit it, when He, "whose ways are in the sea," saw fit to call him home. Fever, caught in course of visitation, was the means of terminating his earthly career. Whilst we could not help mourning that one so likely to be eminently useful was so soon cut down,



especially in inducing individuals to come to the Sabbath evening services who had hitherto stood aloof.

This was, so far as we know, the first of such courses of lectures attempted in Edinburgh in connection with city mission operations, and it is gratifying to know that they are now so general and useful.

2nd, *Library and Reading Room.*—This new feature was introduced simultaneously with the course of lectures. Through the efforts of several members of the congregation, a collection of books, 388 in number, was obtained. The large schoolroom was opened as a reading-room, from seven to half-past nine o'clock every week-night, except Thursday (the night of lecture).

At the close of this year, Mr. Johnstone, having completed his studies at the Theological Hall, resigned his office in connection with the day school, and Mr. James Porteous, our present respected and highly efficient teacher, was appointed in his room.

In 1852, two most important steps in connection with our city mission operations were taken—one was the appointment of an Evangelist, and the other the establishment of a Savings' Bank. In the month of April the committee took into consideration the entire arrangements connected with the preaching station. The services had hitherto been conducted on the Sabbath evenings by ministers of various denominations. The committee felt that, however valuable were the services thus so kindly and generously rendered, it was now desirable that an evangelist should be appointed, who should preach on the afternoon and evening of each

Sabbath (the morning service being conducted by one or other of the missionaries), and superintend the entire agencies already at work, endeavouring to effect their completeness and efficiency.

The Rev. James Trench, who had long taken the deepest interest in our mission work, was unanimously appointed by the congregation to that office.

The committee, being already in possession of the old "Glassite chapel," Chalmers Close, High Street, for Sabbath school purposes, resolved to fit up this building for public worship. This was done, and at a cost of £60, or thereby, for the whole fittings, we had a chapel capable of accommodating about 500 persons. The chapel was opened for worship on Sabbath 18th July, Dr. Brown preaching in the forenoon, Mr. Trench in the afternoon, and Dr. Thomson in the evening.

The Savings' Bank was commenced on Saturday, 14th February, 1852, and was very successful. The number of weekly transactions during the first year was upwards of 350. To have such an institution in connection with our Canongate operations was highly judicious. While the propensity, most common among the middle classes of society, is to attach an improper value to money, and the warning, therefore, that needs the most frequently to be urged upon them is, "Take heed and beware of covetousness;" yet no one can have inquired into the state of the poorest classes of our population, without often detecting there the working of a thoughtless, an improvident prodigality. One of the lessons most needed by multitudes in

that rank of life is, *to know the value of a penny*—how much of industry or of property that penny represents and can procure.

In 1853 considerable changes occurred in the ranks of our agents in the Canongate. It was here that most of the strength of our association was expended, and it was here that our faith and patience during the course of this year were most tried. Mr. Trench in the beginning of this year accepted an invitation to occupy the wider sphere of Superintendent of the General City Mission. This removal, as might have been expected, affected our operations in the district,—although, with great consideration, Mr. Trench, notwithstanding his other abundant labours, voluntarily and gratuitously continued much of his services, for scarcely a single Sabbath came round on which he did not occupy the pulpit in the mission chapel, besides giving occasionally, during the week, no little assistance in connection with the other departments.

About the same time that the vacancy in the office of evangelist occurred, Mr. Orr, one of our city missionaries, went to labour in another district of the city, thus creating another vacancy in our staff. Nor was this all, for Mr. Lyall, our other missionary, was constrained to leave Edinburgh on account of the state of his health. In a very short time Mr. Orr's place was supplied by the appointment of Mr. Alexander M'Donald, now minister of the United Presbyterian Church, Lochmaben; and that of Mr. Lyall by Mr. Thomas Campbell, now minister of the United Presbyterian Church, Hartlepool,—both of whom laboured in the district for the next three years with dili-

gence and success. Notwithstanding these various changes, the pulpit in the mission chapel continued to be regularly occupied, although, as might have been anticipated, the attendance upon the evening service was not quite so numerous. The Sabbath schools, the day schools, the evening classes, the savings' bank, and the library, retained their efficiency unimpaired.

The important and honoured institution to which Mr. Trench's labours were transferred did not long enjoy the high privilege of his services, for in December 1854, having caught fever in discharging his duties, he was called to the rest that remaineth for the people of God.

Highly esteemed among us during his life, and most affectionately remembered by us after his early death, we would still desire to cherish his memory; and we here insert some extracts from the interesting memoir of Mr. Trench, written by our esteemed pastor Dr. Thomson, and published shortly after Mr. Trench's death.

"James Trench was born at Edinburgh on the 29th December, 1808. His father was a respectable master-builder, a Christian elder, and a man of remarkable moral transparency, simplicity, and spirituality of character. His mother was taken from him at an early age. Under the care of this good man, and amid the calm cheerfulness which his disposition and deportment shed around his family circle, the boy James grew up to manhood. He was in some respects a singular boy from the first; and among those who noticed his correct moral deportment, his thoughtful kindness, his forbearing disposition among his playmates,

his veneration for his father, and his love of hymns, the impression was common that he was one of those in whose case the interval had not been great between the first and the second birth, and that the blessed change had been so early and so gradual, that, as Philip Henry was accustomed to say, he could not name the exact time at which 'the match was made, and the knot tied.' But from a stray leaf unexpectedly found among his papers, we learn that it was not until the age of sixteen that he came under saving impressions, and religion obtained that permanent dominion over his convictions and affections, which is divinely described by the new birth; and that making allowance for earlier and more latent causes, the instrument by which this divine change was mainly accomplished, was 'Doddridge's Rise and Progress of Religion in the Soul.'

"In the same year in which this great event took place, it had been arranged that James should be trained as a mason, with a view to his being ultimately associated with his father as a master-builder; and until about the summer of 1827, his labours in this department were pursued with constitutional ardour and energy. . . .

"Meanwhile, it is interesting to trace in various forms the workings of the new life in the young convert. The interval was not long, as it should never be, between 'believing with the heart, and confessing with the mouth,' for in August 1826 he became a member of the Secession congregation of Bristo Street, under the ministry of the late venerated Dr. Peddie, a transaction which was justly marked by him as the second great event in his personal history.

"The institution of Sabbath schools in villages contiguous to Edinburgh, was at this time attracting much interest, and accomplishing incalculable good; and in the winter of 1828, we find Mr. Trench joining himself to this movement, becoming a teacher at Blackhall, and subsequently at Corstorphine, and under the steady action of Christian love, threading his way alone in dark nights for miles, and allowing no winter blasts or snows to scare him from his post. But, unlike many school teachers, his enlistment was for life, and nearly thirty years after, we have seen him still rejoicing in such labours, for which he assiduously prepared to the end of life, and have welcomed into the fellowship of the church not a few who traced their first deep impressions of good to his anxious instructions and affectionate appeals. . . . There were those who, apart from considerations of imperfect health unfitting him for severe manual labours, began to imagine that a youth of such decided piety and excellent talent, was marked out for the Christian ministry. . . . The modest Christian youth was not so quick in reaching these conclusions; but, by frequently disturbed health, providence decided for him the question of meanwhile renouncing his masonic toils, and in the winter of the same year, we behold him, not without many fears and misgivings, yet with singular devotedness, entering on a course of preparatory study at the University of Edinburgh, with a view to his becoming 'an ambassador of Christ.'" . . .

He joined the Theological Hall of his denomination in Glasgow in the Autumn of 1830; and was licensed to

preach the gospel by the Presbytery of Edinburgh, on 23d April 1835. He had at an early period of his theological studies formed the resolution to devote himself to the work of foreign missions in China, but the medical report as to the state of his health thwarted his purpose, to his great disappointment. He continued to labour as a probationer of the Church until 1848, when on the death of his brother, who was associated with his father in the erection of Donaldson's Hospital, he felt it to be his duty to take his brother's place, and thus "in some degree lift the crushing burden from his father's shoulders. . . . And now it is interesting to notice how the Christian character of Mr. Trench shone out in this new sphere. His was no mere professional piety. His engagements required him, in the most cold and inclement seasons of the year, to leave his apartment by five o'clock in the morning; and yet it is known that he never left it without having previously spent a considerable portion of time in close communion with God. . . .

"During the years in which Mr. Trench was engaged at the hospital, he was unable to engage with frequency in pulpit duties, but usually sat as a private member in Broughton Place Church; he was, accordingly, now invited to take an active share in the various departments of voluntary activity in which the congregation was engaged. The consequence was, that he soon held a prominent place in almost all its institutions, and in none more willingly and usefully than in the Sabbath school. Two things in particular arrested our admiration in this part of his labours. One was the habitual care with which, highly accomplished

and richly experienced as he was, he prepared the instructions for his scholars. He knew, what so many inferior teachers do not seem to know, that it requires study and effort to speak simply, and that the skill of adaptation to a child's mind neither comes by accident nor by inspiration. And the other was the readiness with which he found his way to the confidence of children. . . . We have known many an instance of little scholars lingering on their way to the Sabbath school, in the hope of being overtaken and named by him, realizing Goldsmith's picture of the country curate,—

> 'E'en children followed with endearing wile,
> And touched his hand, to share the good man's smile!'

"In the district of the Canongate, which Broughton Place had long occupied with a varied educational and Christian agency, Mr. Trench had begun to expend an extraordinary amount of gratuitous toil; and one of his experiments deserves particular notice, both as characteristic of the man, and as a happy accomplishment of our Lord's command to go into the highways and hedges, and 'compel them to come in.' Pained at hearing of the multitude of children who loitered and learned mischief in the streets and lanes of those 'unexcavated' districts of Edinburgh during church hours, he resolved on attempting to win some of them to better habit. Along with a fellow teacher he previously made the tour of the Canongate district during the time of afternoon worship. His spirit was stirred within him as he saw the thousands of people, including children, who thronged the streets and closes, or who stood gazing

vacantly at doors and open windows, proving that church-attendance in those localities was the rare exception. A hall was immediately rented, and fitted up rudely with extemporized forms; and then from Sabbath to Sabbath, our unwearied labourer, with one or two associates, might have been seen standing at the heads of closes, or moving gently along the street, hailing every little wanderer, speaking kindly to him, and striving by every device of goodness to gain his confidence. In the course of half an hour, an audience of sixty or seventy would by this means be gathered in the hall, very lively, very rude, and very restless; and then the strange service would begin. The exercises were frequent singing of suitable hymns, brief prayers, and addresses fitted to arrest attention, impart instruction, and affect their young hearts. Their waywardness and rudeness, as well as premature skill in mischief, often put his power of endurance to a severe test, but he stood the proof. Some of the wildest of those 'Arabs' were eventually drafted into the regular day and Sabbath schools, and are at this hour among the most promising apprentice boys of our city. . . .

"By the time that Mr. Trench was released from his *hospital confinement*, the missionary operations of Broughton Place Church in the Canongate had obtained such an extension and variety as to need to be supplemented and superintended by an evangelist. He had so proved himself by his gratuitous labours in the district, that, by the unanimous voice of the Church, he was chosen to this office. His duties were to preach in the Mission Chapel,—to visit frequently with the missionaries,—to superintend the day-schools and Sab-

bath schools,—to select and cheer on the visiting agents and tract-distributors,—to devise new measures for elevating the educational, social, and religious condition of the district; in short, to be the centre and animating soul of the Canongate agency. . . . .

"His tenure of this office, as we shall see, was brief, too brief by far for great results; though he remained in it long enough, not only to give a fresh impulse to existing agencies, but to bring into useful prominence more than one important practical suggestion in reference to city mission agency. His first movement was to visit all the the families in the district, not for the more than idle purpose of picturesque description, as has too often been done in those localities, but to ascertain the actual condition of the people, and in this way intelligently to determine the best means of meeting their case. He soon found, what all who have had much actual intercourse with those districts can attest, that the people were far from being generally ignorant, and that intellect perverted, rather than intellect uncultivated, so far, at least, as regarded the Scottish part of the population, was by far the more common evil; and, therefore, that to deal with those persons with any reasonable prospect of success, they must be regarded and treated neither as weak nor as uninformed. Under this impression, popular week-evening lectures in science, literature, and history, were instituted, experiments in chemistry, and illustrations in astronomy were introduced, and professors and public lecturers of eminence, such as Dr. Balfour, Dr. George Wilson, and others, willingly came and popularized their respective

sciences to the very humblest classes of our city population. The immediate good of such experiments was great. Some were made to feel that there were other sources of enjoyment than the dram-shop; conscious of being spoken to as intelligent men, they grew in self-respect; prejudice and jealousy were disarmed, and the way from their firesides to the mission chapel and the mission school from that time became both easier and shorter.

"Mr. Trench's observation also deepened in his mind another conviction, that in order to gain the confidence of these classes of the community, it is eminently desirable that those who conduct evangelistic agencies should show a practical interest in their temporal well-being; and that while religion should ever be placed above, it should never be placed apart. . . .

"A sub-savings' bank was accordingly resolved upon, and everything was done to give the experiment fair play. Lectures were delivered illustrating the principle of banking, —the merits of the system were freely canvassed in conversation by the missionaries with the people,—and the evening on which the bank was to be opened was duly advertised. It was an anxious Saturday evening when the opening took place; but when an old man, the sort of Rothschild of the district, came forward and deposited his entire worldly wealth of £29 in the hands of the treasurer, general confidence was awakened, and before the first evening closed, there were more than a hundred depositors; some of them, it is true, of the smallest sums.

"It was scarcely a year, during which Mr. Trench had

held the office of evangelist, when, on the death of Mr. Clarkson, the devoted superintendent of the Edinburgh City Mission, he was unanimously invited by the directors of that institution to become his successor. He generously left it with the missionary directors of Broughton Place Church to decide the question of his refusal or acceptance; but, much as they valued his labours, and felt that his removal would seriously disturb and drive back their operations in the Canongate, they could not for a moment think of interdicting his ascent to a much higher sphere of usefulness, for which, in his rare combination of qualities, his whole previous life appeared to them to have been an unconscious preparation. While the people parted with him as their evangelist, they chose him as an elder, and no man was ever more cordially welcomed into the brotherhood of a session.

"The spirit with which he entered on his new office, and braced himself for it, was thus expressed in a letter to his nephew:—'With reference to my recent appointment, it does present a large and most important field for Christian exertion. I cannot easily conceive of a nobler, a more joyous service than, by the blessing from on high, raising the masses from their terrible degradation and misery.'

"Mr. Trench was now in his element, and his varied attainments and versatile gifts had at last found full scope. One hour he might have been found visiting with the missionaries, the next attending to the financial affairs of the mission, and encouraging the lady collectors in their labours; at a more advanced hour he would be seen addressing a mother's meeting, or prying, in company with a policeman,

into the dens of evil, and gazing at vice unmasked, and in her most hideous features; while late in the evening he would be a hundred miles off, lecturing on savings' banks, or cheering on some other work of social progress or philanthropy.

"But men did not suspect, amid the cheerfulness and joy with which Mr. Trench undertook everything, that by all this incessant toil and growing fervour he was wearing out his strength, and crowding into months the proper work of years; and the sad truth came upon them only too late, when, about the end of November 1854, he was laid prostrate upon a bed of fever, from which he was never to rise.

"All that remains for us, therefore, now to do is to trace the history of his last moments.

"The nature of our beloved friend's disease rendered it impossible for him to give those death-bed testimonies which it is so pleasing to gather, like lovely flowers around a grave. But even in his mental wanderings, the ruling elements of his Christ-like character could be traced. At times he imagined himself addressing the children of our Sabbath school, and these words were caught, 'My boys and girls, be good; love the Bible; love and study the truths of the Bible.' At other times he supposed himself advising a mother about the bringing up of her children, and encouraging her against impatience or despondency. The name of Jesus was never long from his lips, and he was sometimes overheard saying, after he had repeated it, 'what a beautiful, soft name!' On the Saturday before his death he clasped his feeble arms around the neck of his only sister, and said, 'I've nothing

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[illegible]

James Kenel.

might sleep the final sleep. They were accompanied by a funeral procession of many hundreds. But the most touching spectacle was that of multitudes of the poor, and of the children from the mission districts, who stood gazing in little groups all the way to the extremity of Newington, and shedding unforced tears as they looked on the hearse which contained all that now remained on earth of their gentle benefactor."

The Rev. William Gillespie, of Shiels, was appointed evangelist in July 1855, under an engagement for three years, and entered on his duties on the first Sabbath of November of the same year.

In 1856, our present able and indefatigable missionary, Mr. James Peddie, was appointed. He commenced his labours on the 15th September, and very soon made himself at home in his work in the Canongate. His first annual report was characterized by a cheerful and firm confidence in the promises of God. Besides his ordinary visiting and his prayer meetings, he devoted a considerable portion of his time to the Library and Savings' Bank, and also preached regularly in the Mission Chapel on the Sabbath forenoons.

The directors of our Missionary Society had long regarded the formation of a regularly organized church in the Canongate as the legitimate issue of the Society's efforts for the evangelization of the district. With the then existing arrangements it was necessary to recommend any that were desirous of joining the Christian Church to leave the chapel and connect themselves with a congregation in some other part of the city. Much of the advantage to be derived in

connection with our mission, from their profession of Christian faith, was in this way lost. This and similar considerations, together with the knowledge of the fact, often pressed upon their attention by their esteemed evangelist, Mr. Gillespie, that many were not only willing, but were earnestly desiring to be formed into the nucleus of a church in the district, led the Committee seriously to entertain the idea of endeavouring to supply the want. They were for a long time, however, deterred from taking any active measures, by what seemed almost insuperable obstacles, until at length, in January 1857, a suggestion was made by the Committee of Rose Street Missionary Society, that the two missionary societies of Rose Street and Broughton Place should co-operate in the formation of a mission church in the Canongate. A joint meeting of the two committees was consequently held, at which the greatest harmony prevailed, and the desirableness of the step proposed was at once conceded. A joint sub-committee was appointed by the directors of the two Societies to prepare a basis of union, and arrange other matters of detail. This basis was submitted to both the Rose Street and the Broughton Place Missionary Societies in October 1858, and was unanimously approved of. The following were the articles of the basis of union:—

"1. The two Societies to remain under separate and distinct management.

"2. Each Society to conduct its mission operations, in respect to schools and city mission agencies in the district at present occupied by it, independently.

"3. These operations to be carried on by each Society, with the

view of promoting the formation of a church, and the increase of its members.

"4. The minister to be appointed shall be chosen by the directors of the two societies, the number of the directors appointed by each society being the same, and the person chosen must be elected by at least two-thirds of the directors present at the meeting for election, the directors having received notice of the meeting, and specifying the business for which it is convened, at least eight days previous to the election, the choice to be subject to the approval of each of the respective societies.

"5. The stipend of the minister, and other joint expenses, to be contributed equally by each society.

"6. Any expenses necessary in fitting up the church, &c., and keeping the same in repair, while the premises are occupied as a church, to be borne equally by each society at the sight of a joint committee.

"7. The right to use the premises in South Gray's Close for a school and other meetings, as at present, shall be retained by the Rose Street Society till a new school be provided, which shall be done with all convenient despatch, and the property shall remain theirs; but in the event of the two societies ceasing to maintain a minister jointly, as above provided, the whole premises shall revert to the sole use of the Rose Street Society. While occupied jointly, the Broughton Place Society to pay the sum of £10 annually as their share of the rent, besides the one-half of the repairs as provided in article 6. And in case united action by the two societies in the proposed field should cease within a period of seven years from the date of its commencement, the half of the sum advanced by Broughton Place Society to be returned at the termination of the joint use of the chapel.

"8. As the use of the church as a place of worship would render the use of it as a school incompatible with comfort, a new school to be built by the Rose Street Society, on the ground adjacent, at their own expense.

"9. The minister to be chosen shall act as superintendent of the missionaries in the two districts, and report to each society.

"10. Each society to bind itself to the minister for his stipend for at least five years; but whatever sum is raised by the congregation shall go towards payment of the stipend."

On the 28th September 1858, Mr. Gillespie, at the request of our committee, agreed to continue his services till the

close of the year, and this engagement was thereafter renewed from time to time till the end of January 1860. At a meeting of the joint-committee on 29th December 1859, the names of Mr. Gillespie and the Rev. Peter Davidson of Brechin were proposed for election to the pastorate of the united mission, when the latter was chosen to that office. It may here be stated, that while our committee were throughout earnestly desirous to retain Mr. Gillespie's services, which had been so successful, and were so highly valued in the district, they found themselves unable, in seeking to carry out the joint-mission according to the basis of union, article 4, to do so, but in parting with him, they expressed to him the undiminished regard they entertained for him, and their cordial appreciation of his labours during his connection with our Canongate Mission.

Mr. Davidson having declined to accept the invitation addressed to him, the Rev. A. L. Simpson, late of Forres, was elected to the pastorate of the joint-mission church in October 1860. He cordially accepted the office, and commenced his labours on the 11th November, and after steps were taken for the admission of members, and the formation of a session, a call was presented to him by the congregation, and his induction took place in due form. The church was placed under the superintendence of the Edinburgh Presbytery, and was designated Henderson United Presbyterian Church.

In 1859, Mr. Peddie's report was of a very interesting nature. The tide of spiritual blessing which had visited America and Ireland had in some measure begun to be felt

in our own city,—in connection with this he refers to the commencement of the Carrubber's Close Mission, which has been so eminently blessed by God. Mr. Peddie says:—"During the past year, reports of the recent revivals in America and Ireland have been systematically brought before the people of our districts, at our prayer-meetings, during visitations, and by the circulation of papers bearing on the subject; and, as in apostolic times, God is evidently blessing the news of His operations in other quarters for stirring up our people to more earnest attention to spiritual matters. During the past month, prayer meetings have been held in our chapel every evening, which have been numerously attended, and not a few signs of the blessing from on high have been manifested.

"A similar meeting has been, and is still held nightly, in Whitefield Chapel, Carrubber's Close, which, though superintended by Mr. Gall, I take the liberty of noticing, as it is in our districts. It is not only largely attended by the inhabitants of the district, but many come to it from considerable distances. Several of our elders and members occasionally take part in the services. Great interest in divine things is manifested. Crowds of anxious inquirers remain behind for counsel and special prayer, and some of the girls from the streets who have been led to the meeting have felt conviction of sin, declared their repentance, and two or three of these have abandoned their former courses, are now in respectable employment, and offer to do well. If we cannot set down such remarkable cases as have happened at these meetings as real conversions, there can be no doubt

that cases of deep conviction of sin are far more numerous than usual. I have had more anxious inquirers at my house during the last three months than during all my past time of three years. They do not come ostentatiously, but with all possible privacy, and some of them have been under such powerful convictions, as to produce the fear that they had committed the unpardonable sin. These are facts of which we may never know the full results, and from which every one is entitled to draw the legitimate conclusions; but every true Christian must admit that this state of matters, though perhaps mingled with some undue excitement, is preferable to the coldness of spiritual death.

"These prayer meetings, instead of impeding our other agencies, rather act, as prayer always does, as oil to our entire machinery, infusing fresh vigour into all our operations."

Referring to Mr. Jenkinson's Bible class, Mr. Peddie says:—"In addition to the staff of visitors drawn from our own congregation, my district is divided among a number of those who attend this class, who give the 'Monthly Visitor,' and other select tracts, and are otherwise very helpful to me by informing me of such cases of sickness or destitution as require immediate attention. These females hold a prayer meeting in our chapel every Tuesday evening, to which they now admit a goodly number of aged women, who have often expressed to me the benefit they experienced from it. Out of this class fifteen have, in the course of last year, joined evangelical churches, five have been added to our own (Broughton Place), three of whom have been baptized in presence of the church."

For the greater part of 1860, our Mission district was under the superintendence of Mr. Peddie, assisted by Mr. James Thomson, long a member of our own congregation, and at that time home on a visit from Australia. The labours of these two agents were unceasing, and the operations in the different departments most satisfactorily conducted. On Mr. Thomson leaving for Australia, it was found necessary to procure the services of another missionary, and on the 11th April 1861, Mr. John Hancock, who had been appointed to this office, entered on the discharge of his duties. The annual reports of Mr. Peddie and Mr. Hancock were full of encouraging statements. Some remarkable instances of awakening and conversion are described. The scenes of destitution and affliction which they witnessed from time to time were almost enough to repel, had it not been that they carried with them a message which might be the means of removing wretchedness, and imparting strength and comfort in the endurance of suffering.

As illustrative of the necessity there exists for continued missionary effort, and as a call to Christians to increased exertions for the removal of such physical and spiritual misery, Mr. Peddie states the following case which came under his observation, which, though presenting a dark picture of humanity, only exhibits, in its general features, the sad character of many such scenes as he had to witness :—

"In one large tenement, which is divided into an incredible number of small separate apartments, where the tenants are consequently of the very lowest rank, and incessantly coming and going, I found in one apartment in the sunk storey a mother, two boys, and a sickly girl about

two years old. The older boy had all the appearance of being already one of our wild Arabs; the other, about seven years of age, was squatted on the floor with only a tattered shirt, as black as could well be imagined, and a small part of what had once been a pair of trousers as his whole clothing. There was a loose stone near the fire-place, the only substitute for a chair that was in the house. The bloated mother was sitting on a broken portion of the wall in the window recess, with the child on her knee, and it was making a feeble attempt to draw sustenance from her breast, but was evidently unable to do so. I proposed that I should go and procure its admission into the hospital for sick children, but she cried out with a loud wail, as of self-reproach, 'Oh! it's needless now, it's just dying!'

"I procured some cordial for the child, and with my only remaining penny sent the boy out for a few coals to finish the cooking of some small dirty potatoes which were simmering over a few dying embers in the grateless fireplace, as they said they had got no food that day. As the mother bent her head over her dying child I spoke to her of that Saviour who took little children in His arms and blessed them, and told her that He was still willing and ready to bless her and her children if she would only come unto Him. I then engaged in prayer. While so engaged, the father had come in unperceived by me, and was standing by my side, evidently deeply impressed, wiping the tears from his eyes. When prayer was ended he put forth his hand, and firmly grasping mine, said, with much seeming sincerity, 'Many thanks, many thanks to you; we have much need of somebody like you here.' Called next day and found that the child had just expired. On going in I met the mother coming out the long dark passage which led to the house. She was in a state of frantic excitement, partly from grief and partly from having partaken too freely of whisky, which I could easily detect from the smell she emitted. She recognised me, and returned with me into the house, and never can I forget the scene which presented itself to my view. There was the child, scarcely yet cold, laid upon a small pallet of straw on the floor, with a piece of dirty cloth thrown over it, and lying beside it the younger brother of seven years, sobbing with grief for his little sister, with his black arms so firmly clasped round her lifeless neck that I could with difficulty get him to relax his hold. I do not remember of a scene in all my missionary experience that so totally unnerved me for a time; and I cannot say whether I felt more constrained to weep *with* the warm-hearted boy or *for* the poor drunken mother. The elder boy had gone to tell his father, who was absent at the first day's work he had got

for three weeks. On the following day I was present when it was laid in its little coffin. Through the kindness of a benevolent member I was enabled to assist, along with a lady visitor, in procuring the coffin and shroud, for which they expressed much gratitude. When the child was laid in the coffin, the father said, in a burst of emotion, 'Well, surely that might humble us;' and it was indeed a humbling sight to witness the state of destitution into which their intemperance had brought them; not a bed in the house but the straw already mentioned; not a chair, nor table, nor any other article of furniture. The very goblet in which the potatoes were cooked, and which had neither handle nor lid, I found to have been borrowed from an almost equally poor neighbour. In a few days they were away, and I have not yet found out their present residence. They came from Aberdeen, and have only been in Edinburgh a few months."

In 1862, Mr. Hancock, in his annual report, refers to the terrible catastrophe which took place in the centre of our mission district, on the morning of Sabbath 24th November 1861, by which thirty-five persons, nearly all adults,—only four of their number being under ten years of age,—were in an awfully sudden manner summoned to meet their God. Mr Hancock writes:—

"I had access to nearly every family in that doomed 'land,' and I had completed my regular visitation of it a few days before it fell. It will be specially gratifying to you, and will prove a cause for thankfulness to God, that evidence was given in the life and conversation of several of those who perished in the ruins of that fallen tenement that they were in the possession of vital Christianity, and that your mission agency had been blessed to them.

"My last interview with several of these families was very interesting. One woman, who with her husband, a son and a daughter, lost their lives by the catastrophe, spoke in a grateful manner of the spiritual good she had received from the visits of the missionary; and said she prized very highly the various means of grace which were thus brought within her reach. Her eldest daughter was present on the occasion of my last visit, and I had conversation with her. She had left her situation as a servant in delicate health, hoping that a few days' rest and

medical advice would be successful in restoring her to health, and that she would soon be able to return to her duties; but, alas, a few days saw her 'numbered with the dead.'

"An aged widow, a native of Sutherlandshire,—who with her son and granddaughter were hurried into eternity,—in the course of my last interview with her, spoke with much feeling of the heavenly home to which she was travelling, and of the Saviour's love and merits through which she hoped to reach the heavenly inheritance, and read with true pathos from her Gaelic psalm-book the 139th psalm. I then offered up prayer, to some passages of which she gave audible assent. At parting, she requested me to call again soon, little thinking that the Master was so soon to 'come and call for' her, and that this was to be our last interview on earth.

"This sad calamity came charged with words of warning to all within the sound of its solemn tones, saying, 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.' And especially to us did it bear a word of admonition, also saying, 'Work while it is day, for the night cometh in which no man can work.'

"And there is good ground of hope that the lessons of wisdom designed by God to be learned from such distressing occurrences have been improved in several instances.

"One woman who lived in the 'back land,' the stair of which also led to the fallen 'land,' was so deeply impressed by the solemn event that she began to ponder seriously what her eternal destiny would have been had her life been thus suddenly terminated. These serious impressions were deepened, and by the aid of the Holy Spirit, she was constrained to take decided steps to seek and obtain reconciliation with God by faith in Jesus Christ. Subsequently she made application to Rev. Mr. Simpson for admission to the privileges of Christian fellowship, and was, after examination, admitted a member of the Mission Church in April last."

Mr. Peddie and Mr. Hancock continued to prosecute their labours with unwearied zeal, and with a cheering measure of success. That this success was not more apparent in the districts than it was, was accounted for by Mr. Peddie in a very satisfactory manner; and as the continued degraded character of the locality is often supposed to argue a failure in the agency

employed, we quote from his report for 1864:—"I find that the same state of matters still to a great extent remains to be described as in former years. I do not mean to say that your city mission during the long period of its existence has produced no good fruits—that we have laboured in vain, and spent our strength for nought and in vain. But still there exist, as formerly, much intemperance, unchastity, and squalid misery, and there are many who keep no Sabbath, nor attend any place of worship—many who disregard their own mental and spiritual culture, and who neglect the education of their children. To the elevation of these, and especially to their conversion, our efforts are still being directed. Nor must the existing state of our districts be taken as the measure of our success. Many individuals and families who have undergone a visible reformation, if not conversion, have moved out of our districts into better localities, and their places have been filled up by others of a lower grade; and these removals tend to keep our districts in a lower condition than would have been the case if all, or most of those who have been reformed, had remained in our locality. But it is a cheering fact that so many have, as the natural consequence of a moral and spiritual change, removed to some of the better class of houses erected for respectable working men within the last two or three years. It is also comforting to know that though such be the case our meetings have not diminished but rather increased; that we are still gaining new friends as well as losing the old, and that your various agencies are working as actively and we trust as successfully as ever."

"The Joint Mission Church," continues Mr. Peddie, "is still going on prosperously, gradually increasing in membership and influence in the districts. One man in my district became a member of the Mission Church. During the ten years of their married life he and his wife had no church connection, and seldom entered any place of worship. About three weeks ago, I was present at the baptism of their six children by Mr. Simpson, and it was to me a most affecting and gratifying sight to witness these six beautiful and interesting children all dedicated to the Lord in baptism by their parents, who had neglected that Christian duty so long, and the children behaving with a propriety and gravity beyond their years as if conscious of the solemnity of the transaction. Never did I feel more deeply impressed upon my soul the import of Peter's declaration on the day of Pentecost,—'The promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.'"

In 1865, Mr. Simpson, who had now laboured as pastor of the Mission Church for nearly five years, received a call from a newly formed congregation at Derby which he saw it his duty to accept; and he was accordingly loosed from the charge of the Mission Church on the 8th September. During the period of his ministry here, the history of the progress of the Mission Church may be thus summarily stated. Commencing with a membership of 83, gathered by the lay agents from both districts, it had reached the large number of 260, and its contributions for religious purposes had risen from £42 to nearly £70.

The union between the two Societies of Rose Street and Broughton Place had now lasted well nigh seven years. Acting in the spirit of the basis of union, it became the duty of our Committee to consider, whether the united action should be continued, or should now come to an end. Our Committee, taking into account the advanced position which the Mission Church had reached, were of opinion, that either of the supporting Societies was quite competent to carry it forward, and that it would thus be more efficiently superintended. On these grounds they came to the unanimous conclusion, after very anxious and prayerful deliberation, that the union with Rose Street Society should now cease, and that it should be requested to undertake the sole superintendence and support of the Church, so far as necessary. The Rose Street Committee having declined to adopt this course, or to hand over the Mission Church to the exclusive care of our Society, the two Committees unanimously and mutually agreed that joint action, according to the term of the basis of union, should be discontinued on the 2d December 1865, and further, that the respective Societies should, in equal proportions, afford to the Mission Church such pecuniary assistance as might be necessary during the vacancy, and thereafter should each contribute, for the period of three years, to its funds the sum of £75 per annum, towards supplementing the minister's stipend: the Society of Rose Street at the same time agreeing to "maintain a watchful care over the infant Church, so long as it shall consider it necessary and expedient, and to continue its agencies in support of the Church as it had hitherto done."

The Mission Church was, after a vacancy of little more than seven months, provided with a pastor. On the 18th April 1866, the Rev. John Thomson of Stronsay was inducted into the pastorate. It was gratifying to our Society to know that in Mr. Thomson this Mission Church, in whose prosperity we were so deeply interested, had secured a pastor in every way well qualified for the important position he occupied, and that his labours were soon attended with marked success.

Shortly after Mr. Thomson's induction, negotiations were entered into between the congregation worshipping in the Mission Church and that of North Richmond Street, with a view to union. This was satisfactorily arranged, and Mr. Thomson and his congregation removed to North Richmond Street Church in the summer of 1868.

Immediately on the withdrawal of Mr. Thomson's congregation, the Chalmers' Close Chapel was re-opened for public religious services by our pastor Dr. Thomson, on the evening of the second Sabbath of July. These services continued to be held regularly every Sabbath, our two missionaries, Mr. Peddie and Mr. Hancock, conducting them in the forenoon and afternoon, and ministers of various denominations supplying the pulpit in the evening.

It now became the object of our missionary committee to increase evangelistic effort in our own mission districts, and to aim at gathering together, under the Divine blessing, a mission congregation in some important and equally necessitous locality in them. Convinced that the first step to be taken in order to the extension of our missionary operations

was to erect a suitable church in some central position, they purchased a site at the head of Old High School Close, at a cost of £1150—a site that was likely to form the corner of a new street, under the "City Improvement Scheme."

The foundation stone of a new church was laid by the Rev. Dr. Thomson, on 9th December 1868, in presence of a large assembly of members of the Missionary Society and other friends. The building was carried on with much spirit and energy. The church was opened for Divine worship upon the last Sabbath of November 1869. The Rev. Dr. Thomson preached in the forenoon; the Rev. Dr. Harper in the afternoon; and the Rev. Dr. Somerville in the evening. The church was crowded at all the diets of worship. The services were extremely interesting, and seemed to be greatly appreciated by the audiences. The collection on the occasion was £78, 18s.

In connection with the opening service, a social tea meeting was held in the church on Tuesday, 30th November, at which Dr. Thomson presided. The church was quite filled, there being above 400 present, upward of 300 of whom belonged to the mission districts.

The estimated cost of the site and building of the church was £3200. Upwards of £2700 of that sum has already been subscribed and paid, and the committee expect that ere long the balance will be cleared off. The church is capable of accommodating about 600 persons.

After the opening of the new church, the services held in Chalmers' Close Chapel were transferred to it. Our mis-

sionary, Mr. Peddie, conducted these in the forenoon, and the pulpit was supplied in the afternoon and evening by ministers or preachers. The attendance at all these meetings continued to be most encouraging.

As the committee were looking forward to the appointment of a settled pastor in the Canongate, it appeared to them that one missionary would be sufficient for the work of the district, more especially as a large portion of the population had removed to other parts of the town, in consequence of the operations of the City Improvement Scheme. Our esteemed agent Mr. Hancock, therefore, in 1870, applied for and obtained the office of missionary in connection with the United Presbyterian Church, London Road, Glasgow.

Under the sanction of the Edinburgh Presbytery, sixty-five persons connected with the station, having been examined by Broughton Place Session, were admitted to the fellowship of the Christian Church. On the last Sabbath of April 1870, the Sacrament of the Lord's Supper was dispensed in the Mission Church; the Rev. Dr. Thomson presided, and was assisted by the Rev. Dr. Somerville and four of the elders of the parent church. The occasion was one of great solemnity, and all present seemed to be much impressed, it being the first communion held in the church, and the first to many of the communicants though far advanced in life. The Lord's Supper has since been dispensed every three months.

In the month of March 1871, a petition signed by 113 members worshipping in the Mission Church, was presented

to the Presbytery, craving to be formed into a distinct congregation. The prayer of the petition was granted, and the Rev. Dr. Thomson and the Rev. Mr. Gemmel were appointed to meet with the petitioners. On the evening of the 20th March they were duly congregated, under the designation of the Canongate United Presbyterian Church.[1]

The next step was the formation of a Session. On the 22nd May three elders were elected, but one of them declined to accept office.

The members upon the roll, and the general audience at most of the services, are composed chiefly of the class of people for whose benefit the Missionary Society has laboured so long and so earnestly, and it is gratifying to be able now to point to these as the fruits of that labour. Our missionary states, as an approximation, that about one-third of the members are persons far advanced in life, who had never been connected with any church, another third of members who had fallen off from all church connection, and the remaining third consists of young persons joining

[1] On the 5th September a petition was presented by the congregation for a moderation. The Presbytery appointed Dr. Thomson to moderate in a call, which issued in favour of the Rev. John Wilson of Stronsay. Having accepted the call, Mr. Wilson was loosed from his charge in Stronsay, and on Tuesday the 19th December was inducted into the pastorate of the Canongate Church. The Rev. James Robertson of Bread Street Church preached on the occasion, and the Rev. Dr. Thomson presided, and addressed the minister and the congregation. The introductory services on the following Sabbath were conducted in the forenoon by the Rev. Dr. Thomson, in the afternoon by the Rev. Mr. Wilson, and in the evening by the Rev. Mr. Galletly, superintendent of the Edinburgh City Mission. The collection amounted to £469, 0s. 8d.

the church for the first time, and a very few who have come from other churches with certificates.

The number of members on the roll is now 140, being an average increase of fourteen members for each communion, since the ordinance was first dispensed in April 1870, to sixty-five members. Fourteen children have been baptized during that time, and only one member has been removed by death, of whom it may be said that her death was evidently a falling asleep in Jesus.

This sketch of our Canongate Mission will be fitly closed by a brief survey of the various agencies at present in operation in the district, some of which have already been referred to.

Besides the missionary labours of Mr. Peddie, which have previously been described, we have now to notice:—

The *Day School*, instituted in 1845, which has now been under the charge of Mr. James Porteous for the last twenty years, continues to be well attended and efficiently conducted. The number of children on the roll is 280, and the daily attendance about 250, of whom about thirty are admitted *gratis*, the rest willingly paying the small fees charged. All the scholars are taught to read; about ninety are learning to write, and a larger number are taught Arithmetic. About sixty are learning Geography, Grammar, and Pencil Drawing. Religious instruction is daily imparted from the Bible and Shorter Catechism. The *Infant School* is attended by about eighty children, under the care of Miss Macdonald, whose kindly and unremitting efforts have been very successful in preparing the scholars for the advanced classes in the school.

In the *Industrial Department*, conducted with much acceptance by Miss Dewar, upwards of eighty girls are taught sewing, knitting, and fancy work. On an average, thirty of the scholars leave the school year after year for situations, the most of whom are well fitted by their training and education for the duties of life. In regard to these, Mr. Porteous says:—"During the last twenty years, about 600 of the pupils, of both sexes, and in nearly equal proportions, have left the school for business and situations of different kinds. Many are now good tradesmen; several hold responsible positions in workshops, warerooms, &c., and others have commenced business on their own account. Numbers of them are now heads of families, and those residing in Edinburgh send their children to the mission school, so that we have now a second generation in attendance. Several have emigrated to the colonies and other countries, and are doing well. While those referred to are succeeding in a worldly point of view, we know of not a few who are giving satisfactory evidence of spiritual prosperity, adorning the doctrine of Christ by a holy life, and actively engaged in works of well-doing, in connection with the churches to which they belong.

"During the past twenty years, many of the young people have been removed from us by death; not a few of these gave evidence of decided piety, and freely expressed their trust in the Saviour, and their hope, through grace, of everlasting life."

The *Sabbath Schools*, held, the one in the schoolroom and the other in the Mission Church Hall, at the close of the

afternoon service, continue to occupy their prominent place among our agencies. The former, superintended by Mr. James Porteous, has a roll of 142 children, with an attendance of 126, and fourteen teachers. The latter, under the superintendence of Mr. Alexander Padon, has a staff of eleven teachers, and is attended by about sixty children.

The *Young Women's Sabbath Evening Class.*—This class, now so well known, originated in a small Sabbath school, begun by Mr. Jenkinson in Shoemakers' Close in 1841. The children were young, but as they grew up and continued in regular attendance, he conceived the idea of retaining them as a senior class, to which those might be attracted who might deem themselves too old to attend a Sabbath school. In a few years his purpose was to a large extent effected. The class now meets in Carrubber's Close, and is attended by upwards of a hundred young women. It has been the means of much benefit to the district, not only in the conversion of many of the scholars, but in the good work done by them among the people in Christian visiting, tract distribution, and kindred labours. Mr. Jenkinson's success has largely resulted from his adopting and acting upon the principle, which should be the guide of every Sabbath school teacher, of never losing sight of his scholars till he see them safely folded in the Church of Christ.

The *Sabbath Morning Class for Adults,*—instituted in 1847 by Mr. John Millar, and still under his charge, now meets in the mission church, and is attended by about fifty. It has since its commencement done most valuable service, not only by communicating a large amount of scriptural know-

ledge to its members, but also by training them for the work of Christian agency in various forms. Some of the members of this class, or fellowship meeting as it might be called, conduct a *Sabbath Afternoon School* in the School-room, for the benefit of those children who are found straying in the streets during divine service, and are thus doing a very important work on behalf of a most neglected class.

The *Excelsior Association.*—This association was founded in 1865. It originated in the following manner. Mr. White-Millar and Mr. Robert Inglis had been for some years teaching two classes of boys in the Chalmers' Close Sabbath school. The scholars kept well together, and, as they grew up to be young men, it was found necessary to separate them from the younger pupils, and give a higher kind of instruction in Bible knowledge. In addition to providing religious instruction for the young men on Sabbath evening, the teachers were led to consider whether by instituting advanced classes for *secular* knowledge on week-day evenings, they would not gain the double advantage of increasing the Bible class and stimulating mental improvement. With this view classes were commenced in 1865-6, every week-day evening except Saturday, for drawing, geometry, music, grammar, elocution, and arithmetic; these were attended during the session by about ninety young men, from seventeen years of age and upwards. At the close of the classes in April 1866, prizes were distributed to those who in a competitive examination most distinguished themselves. Additional subjects of study were subsequently introduced, such as short-hand writing, natural philosophy and French.

Admission to the secular classes being given only to those attending either the Bible class connected with the Association, or some other Bible class, the religious instruction of all the members is thereby secured. The number attending the Bible class at present is 125, and the attendance at all the classes about 250. Many of the young men have become church members, and several of them are Sabbath school teachers.

The *Young Men's Sabbath Evening Class* is conducted by Mr. Alexander Tod. By this important link, the young lads are kept hold of at that critical period of their life when they have outgrown the Sabbath school. The number on the roll is fifty-five, and the average attendance about forty. The age of those attending is from fifteen to eighteen. A mutual improvement association in connection with this class meets every alternate Wednesday evening.

The *Christian Instruction Agency*, organized at the commencement of the mission, continues to prosecute its unobtrusive labours. The good *seed* is being steadily cast into the ground by the agents of the Society, both by the printed tract and by the living voice as opportunity offers. The number of visitors at present is forty.

Bible-Woman.—It should here be mentioned that at the instance of an esteemed member of the congregation, Mrs. Henry has been for many years engaged in household visitation, in a portion of the district assigned to her care,—reading the scriptures to the women and their families, conversing and praying with the sick and the dying, and in many other ways seeking to benefit the people under her charge.

The *Savings Bank* is in active operation in the hall under the mission church every Saturday evening. It is conducted by a committee of twenty-two young men, belonging to our own congregation, who undertake the active duties by relays of sections. The business operations are very satisfactory. At the last annual balance, there remained 332 open accounts, shewing at their credit an aggregate amount of £51, 4s. 10d. During the official year, 3891 deposits were received, in sums varying from a penny upwards, amounting to £152, 15s. 3d., and 217 new accounts had been opened, almost all in name of persons residing in the mission district and neighbourhood. On the other hand, during the year 430 repayments were made, amounting to £170, 11s., in sums, and at periods of the year, which make it evident that the penny bank is really serving the purpose for which it was intended, and is being carried on.

A Course of Popular Lectures every winter has become a permanent institution in connection with the mission. The lectures embrace year by year a great variety of entertaining and instructive subjects, tending both to interest the mind and enlarge the intelligence of the audience. They are generally well attended and much appreciated.

The *Library* connected with the mission has recently been much improved. It now contains upwards of 400 volumes, and continues to be taken advantage of by a considerable number of readers, who evidence their appreciation of the privilege thus given them by the regularity of their visits.

Before closing this sketch of the missionary operations of the congregation, we may notice, that besides the special missions whose origin and progress we have shortly described, there were various other schemes of benevolent effort from time to time taken up by the Association for longer or shorter periods. Some of these were:—

From 1837-1847, the Association voted between £30 and £40 a year to the Home Mission Station at Lumsden, Aberdeenshire, and were thus privileged for ten years to assist materially in maintaining a Gospel ministry in that district of our own country. In 1847, this station was handed over to the Synod's Home Mission Committee.

After the revolutionary movements in France in 1848, by which the country was thrown more open to evangelistic effort, the Association deemed it a fitting opportunity to make some exertion on behalf of that country. Accordingly, in 1849, M. Rey, an evangelist in connection with the Evangelical Society of Paris, was selected as their agent, and laboured for some years with much devotedness and with remarkable success in the town of St. Sauveur, department of the Yonne.

In 1853, at the period of the religious movement in China, when the evangelical denominations in Britain resolved to send 1,000,000 copies of the New Testament to that great country, our congregation subscribed towards this object the sum of £143, representing upwards of 8,000 copies of the New Testament.

For more than *forty* years we have been privileged to

take part in promoting the spread of the glorious gospel. While we dare not say that, during our existence as a Society, *all* has been done that should, or might have been done, yet let us gratefully acknowledge that *much* has been accomplished. Upwards of £40,000 have been contributed for missionary purposes, and it is pleasing to observe that our contributions have not been the result of mere fitful excitement; their steady increase, year by year, indicates the constant growth of Christian principle. The operation of steady principle is also apparent from the systematic manner in which our exertions have been made. Until 1835 we had no mission specially supported by the Society; now we can look back to the formation of a Church in Jamaica, to its uninterrupted working for five and thirty years, to the establishment of a mission in Old Calabar, and another in India, to much good effected in our own city by our Day and Sabbath schools and other agencies, and to the formation of a Christian Church in the Canongate district.

The retrospect which we have taken of the various Missions connected with the congregation is fitted to call forth feelings of the liveliest gratitude to God. He has blessed the work of our hands, and to Him be all the glory. Let the encouragements we have received stimulate us to yet greater exertion. Blessed already, and made a blessing in the past, we shall in the future assuredly be more blessed, and rendered a greater blessing by our augmented efforts. Let us give, and labour, and pray, as in the sight of Calvary and of the great white throne. "Whatsoever thy hand

findeth to do, do it with thy might, for there is no wo nor device, nor knowledge, nor wisdom, in the gra whither thou goest;" "Therefore, be ye stedfast, unmo able, always abounding in the work of the Lord, for much as ye know that your labour is not in vain in t Lord."

Mr. W. RENTON.

Mr. JOHN WILSON.

Mr. JOHN LEECHMAN.

Scott & Ferguson Lithog.

APPENDIX.

A.

THE following brief sketches of some of the original members of the congregation may be interesting to some of our readers.

MR. JOHN LEECHMAN, a teacher in Edinburgh, was one of the most active of that little band which formed the nucleus of our congregation. He usually presided at the meeting of the dissentients prior to their disjunction from Bristo Street Church. He was one of the six elders who were elected in the Wesleyan Chapel, and was one of the commissioners appointed to prosecute the call given to Dr. Hall. After the congregation removed to Rose Street, the first entry in the session minute book, June 1791, records his appointment as presbytery and synod elder. For many years he was preses of the congregation, and continued to discharge the duties of the eldership with zeal and assiduity until his death. He died on the 9th September 1811 at Glasgow, where he had gone a few days before to visit some of his friends. The following notice appeared in the papers of date 16th September 1811 :—"Died at Finnieston, near Glasgow, on the 9th instant, Mr. John Leechman, teacher in Edinburgh. For more than forty years he was a public teacher in Edinburgh, and discharged the important duties of his profession with propriety and success. His conduct throughout in public and in private was marked by a truly Christian deportment, and his instructions by precept were powerfully aided by the general and exemplary influence of his own character. With simplicity, sincerity, probity, qualities which he possessed in an eminent degree, he united a happy benevolence of disposition, which greatly endeared him to his friends, and it may be justly added, that he merited and experienced general esteem. About twenty years ago he was appointed to be one of the four ordinary teachers in the city's establishment, and continued to hold that office with respectability during the remainder of his life."

It is interesting to know that at Mr. Leechman's school in Bristo Street, Sir Walter Scott received the rudiments of his education.

His son, Mr. James Leechman, was for many years an esteemed elder in the congregation, and his family is still represented in our fellowship.

Another of the venerable men who took an active part in the formation of the congregation was Mr. JOHN WILSON, who seems to have been an Apollos among the brethren.[1] He was elected to the office of the eldership in Rose Street in 1796, and held the office of session-clerk for a number of years. In 1824 he wrote a narrative of the origin of the congregation, which has been preserved, and from which many of the facts in the earlier part of our sketch have been drawn. Amongst some of his old papers we find an MS. bearing this inscription, "Catechism for the trial of communicants prior to their reception of the Lord's Supper." This MS., which extends over eighty pages 8vo, closely written, and contains upwards of 200 questions and answers, does great credit both to the head and the heart of the author.

He was the author of a very excellent Manual of Elocution, which was much used in schools some years since.

He was the first preses of the congregation in Broughton Place, which office he held as long as he lived; he was also vice-president of the missionary society from its reorganization in 1830 till the time of his death. He died on the 25th November 1836, and was interred in the New Calton, in the ground purchased by the congregation for the interment of Dr. Hall.

The following minute is recorded in the manager's minute-book:—"Died at his house, 3 E. Broughton Place, in his eightieth year, Mr. John Wilson, for many years an eminent teacher of elocution in this city. His unbending integrity, dignified consistency, and active yet unostentatious benevolence, secured for him the respect of all who knew him, while to his Christian friends he particularly endeared himself by his enlightened and fervent piety, the generous kindness of his heart, the unobtrusive modesty of his deportment, and the untiring assiduity of his useful exertions. For more than sixty years he honourably sustained the Christian profession, and for more than forty of these years he was a highly valuable and valued office-bearer of the congregation of Broughton Place, with which he was connected. It will be a great satisfaction to his numerous pupils, many of whom occupy important stations in the church, to know that during his declining years, and especially during his last illness, he enjoyed that abundant consolation and good hope which the unfeigned faith of the gospel alone can inspire, and that he died as he lived, looking for the mercy of our Lord Jesus Christ unto eternal life."

A portrait of Mr. Wilson, which is considered an excellent likeness, hangs in Broughton Place Church Hall.

[1] He appears to have been the commissioner who, at the bar of the Presbytery in February 1785, supported the petition for supply of sermon in the old Wesleyan Chapel.

Mr. WILLIAM RENTON, another of those to whom the congregation is very much indebted, although not one of the founders, was at a very early date connected with the congregation. We insert here a few extracts from the sermon by Dr. Brown, preached in Broughton Place Church on the occasion of Mr. Renton's death :—"Towards the close of his apprenticeship, a friend asked him to come and hear his minister, the Rev. James Hall, who had a few years before become the minister of the newly-erected Associate congregation of Rose Street. His manner of stating and enforcing Christian truth, which was that of an eloquent Christian orator, had strong charms for his youthful hearer. He returned Sabbath after Sabbath, and determined to remain under his ministry. He was admitted into fellowship with this congregation in the year 1790, in the seventeenth year of his age, and very soon fixed the fatherly regard of his minister, which on the part of his young friend was met with a peculiar depth of reverential affection—the strength and steadiness of which were tried, and stood the trial.

In the end of the year 1806 he was called by his fellow church members, and in the beginning of 1807 was ordained to the office of a ruling elder. For the long course of forty-seven years he filled that office. His piety, prudence, good temper, kindly affection for the flock, love of the brotherhood, public spirit, and active habits, made him a very valuable office-bearer, both in the session, and in the oversight of the district of the congregation committed to his care.

The congregation has been deeply indebted to him in the management of their secular as well as strictly ecclesiastical business. In 1802 he was elected our treasurer, and continued for forty-one years to perform most honourably the duties of that office. On him singly for some short time rested the entire responsibilities of the congregation, at that time heavy, and to him more than to any other individual do we owe the advantage which we feel every Lord's day, of performing our acts of solemn public worship in a structure so commodious.

"To the three ministers under whom he sat he manifested uniformly an affectionate regard. The last Sabbath he was with us in church was the communion Sabbath in January 1855; and it was to him a day of great spiritual enjoyment, one of 'the days of heaven on the earth;' and on the last Sabbath of his life, he spent the hours which we were spending in public worship in hearing the Scripture, with Scott's commentary."

He died February 1855, in the eighty-second year of his age. His portrait hangs in the church hall.

The following reminiscences of the opening of the church, kindly communicated by the Rev. Henry Renton, Kelso, find a fitting place at the close of this short notice of his father.

"There lived in the Canongate, which at that time formed or was comprised in my father's district as an elder, a poor, old, lone, godly woman, belonging to the congregation, who earned her livelihood by going about with a creel selling salt. Some while previous she had

been confined by affliction, and getting knowledge of the fact on the Sabbath, when it was customary in all serious cases to have requests made publicly for remembrance in the prayers of the church, he obtained 5s. for her relief from the session fund, and visited her. On telling her what he had brought, and handing to her the money, she declined to receive it, saying—'I canna tak the children's bread when I dinna need it, for I hae still in the house' so many (she specified how many, which I forget, yet it was not many) 'shillings o' my ain.' He endeavoured to prevail on her acceptance of it, but in vain—only she said, 'if she cam to need she would thankfully tak the kind help.' She recovered. On the day that the new church was opened she was earliest down at the gate. Mr. Wilson and my father, who were to stand at the two plates, and had the privilege of placing in them their own as the first offerings, were at their posts when the centre gate was opened. There was a large number waiting for admission, but she was the first who entered and reached the plate, and she put into it a sixpence. My father was pleased out of measure that she should be the first, and that the gift should be in silver. He took it as an omen of prosperity; they had got the widow's mite to begin with, and he hoped they would have the Saviour's blessing. It was the incident of that day's collection which most interested and delighted him."

"When Dr. Hall returned after the services to his house in Rose Street (which was close to the old church), he encountered in the passage, coming out of the session-house, an old elder, who was one of those who had called him to Edinburgh thirty-five years before, and had sat under his ministry till that day, but who had virulently opposed the new church and himself in connection with it, and who had been worshipping with those for whom supply of sermon was continued in Rose Street. Both stood for a moment moved by different feelings. The old man taking the first word, said bitterly—'Weel, Sir, we didna miss ye the day.' Dr. Hall, who was the impersonation of majesty and grace, rejoined in a sad and kind tone—'Ah, but Mr. Brown, I missed *you* to-day.'

Referring to the *Pulpit Gown* presented to Dr. Hall in 1792, Mr. Renton says,—"The gown, after Dr. Hall had vindicated his right to wear it, he put off and never again put on while in Rose Street. On removing to Broughton Place he was presented with another, which he afterwards always officiated in."

B.

List of Dr. Brown's Works.

Strictures on Yates' Vindication of Unitarianism; a Sermon, entitled the Danger of opposing Christianity, and the Certainty of its Final Triumph; Remarks on the Plans and Publications of Robert Owen,

Esq., of New Lanark; on the State of Scotland in reference to the means of Religious Instruction, a Sermon preached before the Secession Synod, of which he was Moderator, 1819; a Sermon on the Duty of pecuniary contributions to Religious purposes; a tract on Religion and the Means of its attainment; another, on Forgetfulness of God; Notes of an Excursion into the Highlands of Scotland in the autumn of 1818; Statements of the claims of the British and Foreign Bible Society on the support of the Christian public; a Tribute to the memory of a very dear Friend; Discourses suited to the administration of the Lord's Supper; a Sermon occasioned by the death of the Rev. James Hall, D.D.; Hints on the Permanent Obligation and Frequent Observance of the Lord's Supper; Hints on the Nature and Influence of Christian Hope; Biblical Cabinet Philological Tracts, vol. ii.; Introductory Essays to M'Laurin's Essays and Sermons; Henry's Communicants' Companion, and Venn's Whole duty of Man; a Treatise on the Law of Christ respecting Civil Obedience; the United Secession Church vindicated from the charge made by J. Haldane, Esq., of sanctioning Indiscriminate Communion; on the Means and Manifestations of a Genuine Revival of Religion; What ought Dissenters of Scotland to do in the present Crisis; Opinions on Faith, Divine Influence, Human Inability, the Design and Effect of the Death of Christ, Assurance and the Sonship of Christ; Hints to Students of Divinity; Human Authority in Religion condemned by Jesus Christ; Christian Brotherly Love illustrated and recommended; the Abolition of Death, a Sermon on the death of Dr. Wardlaw; Statement on certain Doctrinal points, made October 5, 1843, before the United Associate Synod, at their request; the Friendship of Christ and His people indissoluble, a Sermon on the death of the Rev. John Mitchell, D.D., Glasgow; Heaven, a Sermon on the death of the Rev. James Peddie, D.D., Edinburgh; Sermon on the death of Dr. Balmer; the Present Condition of them who are "Asleep in Christ," a Sermon on the death of the Rev. Hugh Heugh, D.D., Glasgow; Statement made April 1, 1845, before the United Associate Presbytery of Edinburgh, on asking their advice; on the Equity and Benignity of the Divine Law; Comfortable Words for Christian Parents bereaved of little Children; Barnabas, or the Christianly Good Man, in three discourses; Expository Discourses on the First Epistle of the Apostle Peter, 2 vols.; Memorials of the Rev. James Fisher, minister of the Associate (Burgher) Congregation, Glasgow, Professor of Divinity to the Associate (Burgher) Synod, and one of the four leaders of the Secession from the Established Church of Scotland, in a narrative of his life and a selection from his writings; Discourses and Sayings of our Lord Jesus Christ, illustrated in a series of expositions, 3 vols.; Hints on the Lord's Supper, and Thoughts for the Lord's Table; an Exposition of our Lord's Intercessory Prayer, with a Discourse on the relation of our Lord's Intercession to the conversion of the World; the Resurrection of Life, an Exposition of 1 Corinthians xv., with a Discourse on our Lord's Resurrection; the Sufferings and Glories of the Messiah

signified beforehand to David and Isaiah, an Exposition of Psalm xviii. and Isaiah lii. 13, liii. 12; Plain Discourses on Important Subjects; an Exposition of the Epistle of Paul the Apostle to the Galatians; Parting Counsels, an Exposition of 2 Peter i.; Theological Tracts, 2 vols.; the Three Gatherings; The Dead in Christ, their State present and future; Remarks on certain statements by Alexander Haldane, Esq., in his memoir of Robert Haldane of Airthrey; Love of the Brotherhood explained and recommended; the Light of Nature by N. Culverwell, edited; Memorial of Mrs Margaret Fisher Brown; the Mourner's Friend, or Instruction and Consolation for the Bereaved, a selection of Tracts and Hymns; Memoir of Rev. Alexander Fisher, Dunfermline, prefixed to his Sermons; the Christian Pastor's Manual; Exposition of Epistle to the Romans; Exposition of Epistle to the Hebrews, 2 vols., edited by Dr. Smith of Biggar; Editor of Sermons by his brother, Rev. George Brown of North Berwick, with Sermon preached by him after his brother's death.

List of Dr. Thomson's Works.

Early Communion, its Duty and its Advantages; Historical Sketch of the Secession Church (United Presbyterian Fathers); Friendly Counsels to Female Servants; Four Tracts—Naaman the Syrian, the Cities of Refuge, the Church in the house of Cornelius, on Spiritual-Mindedness; The Sabbath not a mere Judicial appointment, "*Essay on Christian Sabbath*," and published separately by London Religious Tract Society; The Sabbath and the Railway, a Tract; Life of Dr. John Owen, prefixed to Goold's edition of Owen's works, also published separately; The Scottish Sabbath, a paper read before the Evangelical Alliance at Geneva, and translated into German, French, Dutch, and Italian; Great Missionaries, a series of Biographies; On Behaviour in the Church, a Sermon; The Fellowship Meeting, a Sermon; Evil Things under Specious Names, Sermon preached to the Students of University of St. Andrews, and published at their request; The Confessional, a Lecture; on the Influence of Calvin on the Reformation in Scotland, Address before the Free Church Assembly; The Good Evangelist, a Memoir of the Rev. James Trench; Life of Robert Pollok, prefixed to his *Tales;* Life of Rev. John Riddell of Moffat, prefixed to his Sermons; Sketches of Scripture Characters; What Hinders? Sermon before London Missionary Society; Family Life, an Address to Masters; Life of James Montgomery, prefixed to Nelson's edition of his Poems; Funeral Sermon on occasion of the death of Dr. Brown; Scottish Reformation and our Duties in reference to it; Address on occasion of the Tricentenary of the Reformation in Scotland; Essay on the Characteristics of Ralph Erskine's Ministry, prefixed to new edition of Beauties of Ralph Erskine.

C.

OFFICE-BEARERS FROM 1785-1871.

Ministers.

1786—1826, . .	Rev. JAMES HALL, D.D.
1829—1858, . .	Rev. JOHN BROWN, D.D.
1842, . . .	Rev. ANDREW THOMSON, D.D.

Elders.

1785.

John Leechman.
John Brown.
Thomas Cockburn.
John Buchanan.
John Watson.
William Clark.

1790.

Alexander Fairley.
James Kidd.
Robert Kidd.

1796.

John Wilson.
Allexander Ballantyne.
William Purcell.
James Muirhead.
Andrew Murray.
David Gowan.
William Drysdale.
David Mitchell.
John Richardson.
John Porteous.

1802.

John Sanderson.
William Aitken.
Alexander Cumming.
John Aitken.
John Somerville.

1807.

William Renton.
John Duncan.
Hugh Blaike.
David Taylor.
James Thomson.
William Macao.

1822.

Robert Suttie.
Edward Robertson.
James Leechman.
George Inglis.
William Matheson.
David Gray.
John Mitchell.
John Rodger.

1831.

William Ellis.
James Cornwall.
James S. Pringle.
James Young.
William Rainie.

1835.

James Marshall.
John Pairman.
George Clark.
Walter Brown.

1837.

James Greig.
Adam Gibb Ellis.
George Bartholomew.

1839.

Alexander Tod.
James Lawrie.

1844.

George M'Millan.

1845.

Robert Ellis.
William Calderwood.
James Leishman.

1848.

Alexander Denholm.
Alexander White.
William Purves.

1852.

Andrew Henderson.
John Millar.
Robert Millan.
John Kirkhope.

1853.

James Trench.

1854.

Hugh B. Dewar.
John L. Morton.
James Pringle.

1855.

Robert Tod.
Alexander Carfrae.

1856.

James Porteous.
William G. Finlayson.
George Murray.
James Murdoch.

1858.

James Peddie.
George Steele.
Hugh Wetherstone.

1859.

John Taylor.
William White-Millar.

1860.

John Boyd.
Alexander Porteous.

1862.

John Boyd.
James Simpson.

1866.

David Meek.

1869.

Alexander Padon.

1871.

Alexander Tod.
Walter Aitchison.
David Grant.
William Gilmour.

Session-Clerks.

1785. John Buchanan.
1796. John Wilson.
1801. James Muirhead.
1819. John Wilson.
1822. David Gray.
1833. William Matheson.
1851. Alexander White.

Preses.

1785. John Leechman.
1811. John Wilson.
1837. William Renton.
1855. Robert Laurie.
1857. James Richardson.
1865. William Flockhart.

Treasurers.

1808. William Renton.
1842. James Greig.
1852. John W. Mackie.
1868. John Somerville.

Clerks.

1785. John Buchanan.
1796. John Wilson.
1801. James Muirhead.
1819. John Wilson.
1821. David Gray.
1835. William Matheson.
1851. James Barlas.
1854. William Leckie
1868. James Pringle.

OFFICE-BEARERS AT DATE OF JUBILEE MEETING, 29th MAY 1871.

Session.

Rev. Andrew Thomson, D.D., *Moderator.*
Alexander White, *Session-Clerk and Roll-Keeper.*
James Marshall, *Treasurer.*

George Bartholomew.
William Purves.
John Millar.
John Kirkhope.
Hugh B. Dewar.
James Pringle.
James Porteous.
William G. Finlayson.
George Murray.
James Peddie.
Hugh Wetherstone.
W. White-Millar.
Alexander Porteous.
John Boyd.
David Meek.
Alexander Padon.
Alexander Tod.
Walter Aitchison.
David Grant.
William Gilmour.

John Taylor, *Keeper of Juvenile Roll.*

Managers.

William Flockhart, *Preses.*
James Pringle, *Clerk.*
John Somerville, *Treasurer.*

James Marshall.
William Tod.
Hugh B. Dewar.
William J. Ford.
Robert Tod.
A. J. Dickson.
John R. Turnbull.
Robert B. Shaw.
William Thomson.
William H. Mackay.
David Whyte.
James Harvey.
John Paterson.

Peter White, *Church-Officer.*

MISSIONARY ASSOCIATION.

First Office-Bearers elected in Rose Street, 27th April 1818.

The Rev. Dr. Hall, *President, ex officio.*
Messrs. Wm. Renton, John Wilson, John Watson, Jun., *Vice-Presidents.*

Ordinary Directors.

The Members of Session, *ex officio.*

Edward Robertson.	John Watt.
Robert Suttie.	Adam Baptie.
Robert Neil.	John Bryden.
George Bookless.	Robert Laurie.
William Sumerville.	William Paterson.
John Robertson.	John Edgar.
Alexander Watt.	Archibald Craig.

David Taylor, *Treasurer.*
George Watson and David Gray, *Secretaries.*

OFFICE-BEARERS SINCE 1830.

Presidents.

Rev. Dr. Brown, 1830-1858.
Rev. Dr. Thomson, 1842.

Vice-Presidents.

1830. John Wilson.	1860. John Millar.
1837. William Ellis.	1861. James Richardson.
1837. James Cornwall.	1866. William Purves.
1838. William Renton.	1867. William Flockhart.
1853. George Clark.	1868. Rev. Dr. Somerville.
1853. James Marshall.	1869. Rev. Dr. MacGill.
1858. James Young.	

Secretaries.

1830. David Gray.	1858. George Bickerton.
1835. James Marshall.	1862. Wm. White-Millar.
1853. Hugh B. Dewar.	1864. John Taylor.
1855. Thomas Harvey.	1868. John Welsh.

Treasurers.

1830. William Matheson.	1853. John Millar.
1837. George Clark.	1860. William J. Ford.

DIRECTORS FOR 1870-71.

President.—Rev. Andrew Thomson, D.D., F.R.S.E.

Vice-Presidents.

James Marshall.
John Millar.
William Purves.
William Flockhart.
Rev. Dr. Somerville.
Rev. Dr. MacGill, D.D.

Treasurer.—William J. Ford.

Secretary.—John Welsh.

Committee.

W. White-Millar.
Alexander Kirkhope.
William Thorburn.
Alexander Tod.
Thomas Gibson.
John Somerville
Wm. H. Mackay.
Robert Swan.
John Paterson.
William Tod.
Robert Millan.
R. S. Russel.
R. B. Mathie.
Andrew Dewar.
Peter M'Neil.
W. Soutar.

Foreign Missionaries.

Rev. Andrew G. Hogg, New Broughton, Jamaica.
,, Gavin Martin, Nusseerabad, India.
,, Alex. Robb, D.D., Ikorofiong, Old Calabar.

Home Missionary.—James Peddie.

Teachers of Week-Day Schools.

Superintendent.—James Porteous

Assistants.

Miss Annie Macdonald.
,, Catherine Porteous.
Miss Helen Dewar.
,, Johan Perkins.

JUVENILE MISSIONARY SOCIETY.

OFFICE-BEARERS FOR 1871.

Rev. Dr. Thomson, *President.*
Alexander White, George Bickerton, } *Vice-Presidents.*
Robert Henderson, *Secretary.*
John A. Leechman, *Treasurer.*

AGENTS.

William Harcus, *Teacher*, Westray, Orkney.
Chintu Ram, *Native Teacher*, Beawr, India.

CONGREGATIONAL SABBATH SCHOOL.

David Padon, *Superintendent.*
William Tod, *Secretary.*
Andrew Hayne, *Librarian.*

YOUNG MEN'S FELLOWSHIP ASSOCIATION.

Rev. Dr. Thomson, *President.*
Alexander Padon, *Vice-President.*
James Moyes, *Secretary.*

YOUNG MEN'S RELIGIOUS IMPROVEMENT ASSOCIATION.

Rev. Dr. Thomson, *Honorary President.*
John Taylor, *President.*
John Cowan, *Vice-President.*
James Miller, *Secretary.*

YOUNG MEN'S SABBATH MORNING CLASS.

James Porteous, *Superintendent.*

PSALMODY COMMITTEE.

James Pringle, *Convener.*
Andrew Hayne, *Choir Secretary.*
William H. Darling, *Leader of Psalmody.*

DORCAS SOCIETY.

Mrs. Dr. Thomson, *President.*
Miss Leckie, *Secretary.*
Mrs. Davidson, *Treasurer.*

LIBRARY COMMITTEE.

Rev. Dr. Thomson, *President.*
Thomas Padon, *Secretary and Treasurer.*
Peter White, *Librarian.*